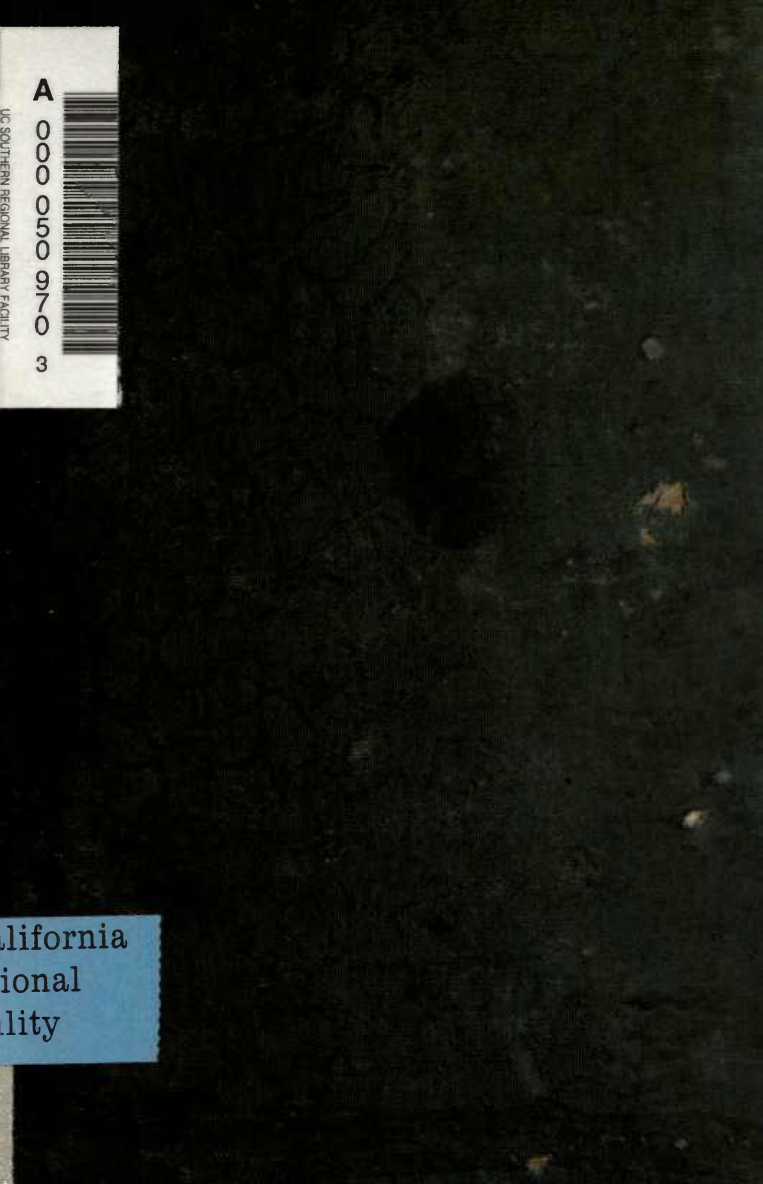
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TRUTH VINDICATED:

BEING

AN APPEAL

TO THE

LIGHT OF CHRIST WITHIN,

AND TO THE

Testimony of Holy Scripture;

BY WAY OF

ANSWER TO A PAMPHLET

ENTITLED,

"EXTRACTS FROM PERIODICAL WORKS ON THE CONTROVERSY AMONGST

THE SOCIETY OF FRIENDS."

LONDON:
EDMUND FRY & SON, BISHOPSGATE STREET.
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1836.

PREFACE

TO THE AMERICAN EDITION.

It is near two centuries since the Society of Friends took their rise. In the beginning they were a plain sincere hearted people. "The bent and stress of their ministry (says William Penn) was conversion to God, regeneration and holiness; not schemes of doctrines and verbal creeds, or new forms of worship." "They directed people to a principle, by which all that they asserted, preached, and exhorted others to, might be wrought in them, and known, through experience, to them to be true; which is a high and distinguishing mark of the truth of their ministry; both that they knew what they said, and were not afraid of coming to the test:" and while this principle was the rule of their lives, they were preserved in unity and harmony. But in process of time, about the year 1693, George Keith, a man of talents and learning, and who for several years had been a minister in the society, "giving way to a contentious spirit, endeavoured to lay waste what he himself had asssited to build up." He "let in an aspiring mind, aiming at pre-eminence among them, (his brethren,) which, when he could not attain, he transgressed the bounds, not only of Christian charity, but of common decency." "He charged T. F. and W. S. with preaching false doctrine, in setting forth *the light of Christ to be sufficient for Salvation*, and declared to T. F. that he himself did not believe *the light was sufficient*, without something else." He further said, that although, of late, some of them say, they (Friends,) have a reverend esteem of

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Christ without, of his death, sufferings, resurrection and ascension, yet none of them preach it as a necessary matter of salvation to believe it, that ever we heard of," "and it cannot be supposed, that they hold faith in Christ without them to be necessary to their salvation, seeing many of them have given their judgment, that the light is sufficient to salvation, without something else, which is a plain excluding the man Christ Jesus from having any part in our salvation, and leaving him only the bare name or title of Saviour."

John Gough in his "History of the People called Quakers," gives a pretty full account of the scism occasioned by the defection of Keith, and his followers, —it is well worth a perusal. There the reader will find the same charges made against Friends then, that those called orthodox make against them now. Thus we see that when any external thing, no matter how excellent in itself, is set up above the teaching of the spirit of Christ in the soul, it leads to contention and division. Almost every religious society takes the scriptures for the primary rule of faith and practice, and yet, no two of them understand them alike. "*All scripture given by inspiration of God* is profitable for doctrine, for correction, for instruction in righteousness; that the *man of God* may be perfect, thoroughly furnished unto all good works; but when *leaned upon as the rule of faith and life*, they are exalted above their proper place, being made to occupy the position which rightfully belongs to the Divine light, the only infallible and sufficient teacher in the things of God and salvation. That when thus depended on, 'the letter kills,' and those who so lean on them are liable to wrest the scriptures to their own destruction."

The same causes that produced the scism in the days of George Keith, have operated to effect the late separation here, which was not only promoted and greatly facilitated, but was finally consummated through the instrumentality of several Friends in the station of ministers, from England, who within a few years, previously, had visited us under the profession

of religious concern. Instead of those plain, unadulterated heart searching truths, so conspicuous in the discourses and writings of our worthy predecessors, and which had been sustained through a succession of faithful standard bearers, to the period referred to, we had now to listen to laboured discourses on doubtful speculative points of doctrine, strongly urged as fundamental articles of faith, and those who presumed to question their validity, were denounced as Deists and Infidels. Before this time some uneasiness had been manifested by a few restless and aspiring individuals among us, who had taken an active part in some of the popular religious as well as political concerns of the day; and in the prosecution of which, they had not only imbibed doctrinal views incompatible with the profession they had previously made, but acted, on some occasions, in direct violation of some of the most important testimonies of the society.

Some of these taking offence at Elias Hicks, because of his having boldly and faithfully exposed their inconsistent proceedings, formed a combination with the English Friends, referred to; and with a zeal worthy of a better cause, redoubled their efforts to prostrate his religious character. The unbending integrity and faithful dedication of this Friend having presented an almost insuperable obstacle to the accomplishment of their designs. To effect this object, talebearing and detraction were resorted to, and the most extravagant and unfounded misrepresentations were widely, though for some time, privately circulated in relation to him and his religious opinions.

About this period, many discovered in the sermons of the English Friends, sentiments at variance with the doctrines of the society, and for some time others who have since joined the Orthodox party, did not hesitate to declare, that they were sensible of this fact. Much excitement ensued, and the minds of many becoming obscured through prejudice, they could not be brought to admit that those English Friends held views which they have since avowed

without disguise, and which are now distinguished in England as "Evangelical."

This departure from primitive doctrine had been gaining strength in England for some time; but had made but little progress in this country until after the arrival of those English Friends.

It became conspicuously manifest in that country about the year 1824. Near this time was published a pamphlet, entiled, "A Letter to a Friend on the Authority, Purpose and Effects of Christianity, and especially on the Doctrine of Redemption, by Joseph John Gurney." The views inculcated in this tract being such as rendered it acceptable to Calvinistic professors, it was reprinted and extensively circulated by the "American Tract Society." The same Friend about the same time, published a work which he entitled "Observations on the Religious Peculiarities of the Society of Friends." Those who have attentively perused these works, with an eye unclouded by prejudice, must see in them an insidious attack upon the doctrines and important testimonies, which the society has maintained, through persecution and great suffering, and which it has always considered as having originated in Divine wisdom. Notwithstanding this was obvious to many, the Orthodox approved these works, and republished them in Philadelphia.

Some time after, another work from the pen of J. J. Gurney, made its appearance, entitled, "Brief Remarks on the History, Authority and Use of the Sabbath," which contains sentiments directly opposed to those of Robert Barclay, and all our Friends, ancient and modern, who had previously written on the subject.

This work was also favourably received by Orthodox professors, in this country, whose views on this subject have uniformly been opposed to those of Friends, and was republished by them, accompanied with a preface, by Moses Stuart, professor of Theology, at Andover. This latter work did not pass unnoticed; the erronious views inculcated in it, were

ably refuted by a Friend in England, and another in Ireland, each of whom wrote a tract in reply to it.

About the year 1834, J. J. Gurney, wrote another small work, entitled, "Portable Evidences of Christianity," containing sentiments very similar to those inculcated in the "Beacon." This work also obtained the approbation of the Orthodox professors, before alluded to, and was republished by them here.

Up to this time we are not aware that much dissatisfaction appeared, either among Friends in England, or among the Orthodox party here, in relation to the works above mentioned. That portion of the Society of Friends in England, now distinguished as "Evangelical," having gained confidence from the favor with which the foregoing works had been received, at length threw of the mask and came out openly against some of the fundamental doctrines of the society, in the work above referred to, called "A Beacon to the Society of Friends, by Isaac Crewdson," a minister, in which the paramount authority of the Scriptures, over the Divine Light, as the primary rule of faith and practice, is asserted and defended.

Soon after the appearance of the "Beacon," Dr. Hancock, of Liverpool, published a small treatise, entitled "A Defence of the Doctrines of Immediate revelation and Universal and Saving Light," &c, intended as a defence of these fundamental doctrines of the Society, from the attacks made upon them in that work. Such were the conflicting opinions advanced in these works, and so great was the excitement and alarm occasioned by the boldness with which some of the ancient doctrines of the Society were attacked by the author of the "Beacon," that a serious breach of unity and harmony ensued. The subject was taken up in the last yearly meeting in London, and much animadversion, and a protracted and somewhat stormy discussion was the consequence. It resulted in the appointment of a committee to visit Lancashire quarterly meeting, where the greatest disunity existed, with a view of restoring harmony. By accounts from that meeting, and the committees

proceedings, it appears that their labors have proved unavailing.

Such has been the progress of this departure from original principles, that of latter times, doctrines are openly promulgated and defended by some filling the highest stations in society; entirely repugnant to those always held by Friends. In evidence of this, we refer to the "Beacon," and to "Holy Scripture, the test of Truth," &c., by Richard Ball. The latter openly denounces the writings of Barclay, Penn, and others as unscriptural and unsound. These two last mentioned works, we have lately republished, that it may be seen that the authors have openly denounced the doctrines which Friends have always held, and for which some have laid down their lives. Those unacquainted with the state of the Society in England, will learn with surprise that the "Evangelical Friends" form a large and increasing party, among whom are many of the most wealthy and influential individuals belonging to the society in that country.

Although the English Friends succeeded in effecting a separation in the Society here, we hope there are but few among those called Orthodox, who have fully adopted the "*Evangelical*" opionions of their trans-atlantic brethren.

The following work from the pen of an English Friend, is of a different character, and it is consoling to find, notwithstanding the defection above mentioned, that there are yet those who are not ashamed to maintain and defend the truth, as it was revealed to and proclaimed by our early Friends, in a dark and degenerate age. The views inculcated in it are generally those of genuine Quakerism. The work is well written, and illustrates and defends the opinions held by Elias Hicks, and all faithful Friends from the beginning; though it has met with the decided opposition of some prominent Friends in England. Josiah Forster in Lancashire Quarterly Meeting, said, that he "could not feel satisfied without expressing his entire disapprobation of a book that had appeared since he was last in Liverpool, entitled,

'Truth Vindicated,' he felt bound to caution his friends against it, more particularly as he had heard, with pain, that the first edition had been exhausted and that a second was called for. It was, in his opinion, a very pernicious work." Samuel Tuke, James Cropper, and several others in that meeting, expressed much dissatisfaction with the work; though others said that they could see nothing objectionable in it. It has been called a "Hicksite" volume.

Many Friends in England of latter time, have been awakened to a sense of their danger, and we believe that the works above mentioned have had a salutary effect in opening their eyes, to see the great deviations in many of their members from the simplicity of the Gospel. Several treatises have lately appeared, which form a pleasing contrast to the speculations in those we have been noticing. The writers have "not followed cunningly devised fables," but as said the Apostle, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and which our hands have handled, of the word of life." One cause which, we think, has contributed largely to bring about the declension so conspicuous is, that many among them have joined other professors in their favourite project of evangelizing the heathen nations and in spreading the Gospel, to accomplish which, they have united with hireling priests and others in Bible and other societies, having for their object, professedly, some religious or charitable purpose. The language addressed to Israel formerly, we think applicable to us of the present day. "The people shall dwell alone, and shall not be reckoned among the nations." By mixing familiarly with the world we are in great danger of becoming leavened into its spirit, and hence our testimonies become lightly esteemed.

It is natural to inquire how the English Friends, aided as they were, by an inconsiderable number of our members here, at the early period of the difficulties, should eventually have succeeded in drawing off so many of the society.

We think a little reflection will solve the matter

satisfactorily. It is well known, that the ancestors of most of our members here, emigrated from England, after the rise of the society there; and it is natural that a degree of veneration should linger in the minds of many, for those who were not only brethren in religious profession, but also descendants from the same parent stock, who, amid grievous persecution maintained their faith with a firmness and integrity, that could not be shaken by all the suffering which envy could devise or malice could inflict. Independently of this, their principles lead them to look upon all men as children of one common father, as the offspring of the same Almighty beneficent Creator, equally the objects of his care, whether rich or poor, bond or free. Hence, through all the turmoils of political and civil commotion, for more than a century, a degree of Christian harmony and fellowship was maintained by Friends unknown to other religious societies. This communion and fellowship were cherished and strengthened by frequent epistolary correspondence between the yearly meetings; and also, by a frequent interchange of religious visits of their ministers.

Although a high degree of deference and respect was felt by us for the counsel and advice of our transatlantic Friends, yet the very genius of our discipline has ever been based upon the most perfect liberty and equality of the members: and no sooner was it discovered, that some among us, in conjunction with the English Friends, were seeking to introduce innovations upon the doctrines and usages of the society, than a determination was shown, by those who remained steadfast to original principles, to assert the rights which belong to every independent Christian community: such however, was the ascendency acquired by the "Evangelical" English Friends, over the minds of some of our members, that they were induced to resort to the most unjustifiable measures to accomplish their purposes.

Although our members generally, have been disposed to award to the Society in England, the deference and respect due to an elder brother, yet we had

hoped, that few of us felt such devotion to their opinions, and such confidence in their judgment, as to yield without inquiry, a ready acquiescence, to whatever they might think proper to advance, as improvements upon the ancient institutions of the society. This evident devotedness to the cause of the society in England, evinced by some of our members, undoubtedly gave rise to the following remarks of an eminent statesman, more than twenty years ago. "The theory of American Quakerism is a very obvious one. The mother society is in England. Its members are English by birth and residence, devoted to their own country, as good citizens ought to be. The Quakers of these states are colonies or filiations from the mother society, to whom that society sends its yearly lessons. On these the filiated societies model their opinions, their conduct, their passions and attachments."

Although these observations could not with propriety have been made as applicable to the great body of the society, yet the course since pursued by the Orthodox party, goes to show, that the strong discriminating mind of Jefferson, discovered at that day, in some of our members, a disposition which had escaped the notice of more superficial observers, and which has finally resulted in their withdrawal from those, who neither in their religious or political relations, were disposed to acknowledge allegiance to any foreign power.

That a strong bias still exists among those called Orthodox in favor of England, is evident from the following circumstance. In the bill which they filed against Friends in the Court of Chancery, in speaking of their yearly meeting, they say, that it "has always been and still is recognized by the ancient and PRIMARY yearly meeting in London." Although that yearly meeting was the first established, we are not disposed to award to it, "*first in dignity, chief, principal.*" All the yearly meetings are upon an equality, none having pre-eminence over another. "One is your master, even Christ and all ye are brethren."

We shall touch upon one subject more, and then close this preface. The Orthodox have evinced the same want of candor, in endeavouring to make the impression that we are a new society, of which Elias Hicks was the founder, that has characterized all their proceedings against us. Although they often reiterate it, they know the imputation is utterly unfounded. We have embraced no new doctrines, adopted no new system of discipline or church government, neither have we ever been the followers of Elias Hicks, or any other man; though we conscientiously believe him to have been an eminent instrument in the Lord's hand, in calling Friends home to the ancient foundation—the revelation of the spirit of God, in the soul of man, "For other foundation can no man lay than that is laid, which is Jesus Christ."

ISAAC T. HOPPER.

New York, 3mo. 1836.

THE

TRUTH VINDICATED.

INTRODUCTORY CHAPTER.

I WISH it to be distinctly understood, that the Society of Friends is in no way implicated in the views which I have thought it my duty to promulgate in the course of this work, any further than my own opinion relative to the fundamental principles upon which the Society appears to me to have been originally based, can be considered to implicate them. I have consulted with no human being upon the subject; and was not aware, until within these few weeks, that any "controversy" of the kind existed amongst the Society of Friends. One reason is, I have been out of the way of it—and another, perhaps, may have operated, *viz.* that, knowing although "an angel from heaven were to preach any other gospel than the gospel of Christ," that it could not be of God, I am not much disposed to heed the wind of any or every doctrine, by which he who builds his house upon the "Rock of Ages" is continually liable to be assailed, in common with him who builds it on the sand. But whether we build upon that Rock or not, most certain it is that nothing can prevail against IT—the Rock itself. One may be of Paul—another of Cephas—and another of Apollos. One may own the Romish church—another, the Greek church—another, the Protestant church (so called.) One may follow Luther—another, Wesley—and another, Fox. But what is the use of thus enumerating names and creeds? Throughout the whole of the habitable globe, the opinions o SOME MEN influence the opinions of OTHERS; an

whilst we hear the leaders of one party deprecating the influence exercised by the leaders of others, we see them, at the same time, strengthening their own; and, though incessantly finding fault with the lights that other men "set up," they have the vanity to think that they can erect a "Beacon" themselves, to which it behoves all men to "take heed," forgetting what themselves at other times set forth, that there is a light already "shining as in a dark place," and that John, many centuries ago, bore witness to that light, and declared it to be "the true light, which enlighteneth every man which cometh into the world." I do not, therefore, profess to "set up," any new light, or "beacon," or to direct to any light but Christ, who—and who alone—is "the light of the world," which was "set up from everlasting, from the beginning, or ever the earth was."—I wish then again to repeat, that no one but myself can be considered chargeable with any opinions expressed in this volume; and perhaps it never would have appeared before the public, had it not been for the following circumstances.

Walking along the streets the other day, I saw a board hanging by the side of the door of a bookseller's shop, announcing that "Extracts from Periodical Works, on the Controversy among the Society of Friends, may be had within," I immediately walked into the shop, and purchased the little pamphlet bearing the foregoing title.

It contains, firstly,—"An extract from the Scottish Congregational Magazine for March 1835; article—Review of the 'Beacon,' &c." Secondly—"An extract from the Evangelical Magazine for March, 1835; article—Society of Friends." Thirdly,—"From the Scottish Congregational Magazine for April, 1835; article—the Society of Friends." Fourthly—"From the Baptist Magazine for May, 1835; article—Review of the 'Beacon,' and Hancock's Defence." Fifthly—"From the Wesleyan Magazine for May, 1835; article—Review of the Beacon." Sixthly,—"From the (London) Congregational Magazine for May, 1835; article—Review of the 'Bea-

con,' 'Brief Account,' 'Bates' Vindication,' and 'Hancock's Defence.'" Seventhly, and lastly,—"From the Christian Observer for May, 1835;"——which several "articles" appear to me, each more or less, to misrepresent the religious principles or tenets of the Society of Friends, as professed and borne testimony to, both in faith and practice, by the founders and early members of the Society, as well as, I trust, by some, though alas, too few, of the present day. And believing also, not only that those principles are strangely misrepresented therein, but that the general scope and tendency of these "articles" are calculated to undermine and remove the faith of the members of that society from "the foundation which standeth sure;" and with fair words and smooth speeches,—with false hopes and deceitful promises of peace and rest, have, instead of erecting a "beacon-light, which shows the rocks to be avoided, and the haven to be reached," been inviting us to follow, but the ignis fatuus of man's imaginations and fallible opinions; or, at best, the reflected glory of that "true light which enlighteneth every man that cometh into the world." The following pages are intended as an answer to those seven articles or reviews; and it is my intention to take them one by one, in the order in which they appear in the little pamphlet before me. The "Beacon," to which they owe their origin, I have not read—I pretend to know nothing of the work, farther than its friends, the Magazines, have made me acquainted; I have, therefore, to do with IT only in so far as it stands forth in their pages; but this I must say (whatever might be the motives of the author in writing it,) that no good which it can otherwise possibly possess, can in the least degree counterbalance the harm which, in my humble opinion, must of necessity ensue, if those principles should be imbibed in the Society, which are embodied in the *greater part* of the quotations selected by the Magazines as matter to them of great joy and gratification.

It is my intention, briefly as I can, in justice to the

high magnitude and importance of the subject to shew that not only did the early members of the Society consider the Scriptures in the light of an AUXILIARY rather than a PRIMARY rule, but that the Scriptures themselves do not warrant by evidence, either direct or fairly constructive, or by the nature of their testimony, so startling a conclusion to the sincere believer of "Christ WITHIN, the hope of glory,"—the startling unscriptural assertion, that "it is clear to demonstration, that there CAN BE NO HIGHER RULE than the SCRIPTURES." This is not what Christ taught—it is not what the Apostles taught—it is not what Fox, and, Penn, and Barclay, and Fisher taught;—no—they taught that CHRIST was "the way, the TRUTH, and the life"—that "no man cometh unto the Father but by the Son, and he to whom the Son will reveal him,"—they taught that Christ was "*that* light which enlighteneth every man that cometh into the world," and that "a manifestation of his blessed spirit is given to *every man* to profit withal;"—they did not teach that John was "that light," they did not teach that they, or THEIR "IMPRESSIONS" were "that light,"—they did not teach that the prophets, and "holy men of old," were "that light," or that the Scriptures which they wrote, "as moved by the Holy Ghost," were "that light;" they taught not that any, or all of these—apostles, prophets, holy men, or their writings, as "moved by the Holy Ghost," were "that light;" but that they were *only* witnesses, and testimonies, and records of "that light." This, as I shall endeavour to shew, was the high and holy testimony upon which were based all the remaining testimonies, that the humble and persecuted followers of our Redeemer were ever called upon to bear. And that I may not be misunderstood in any observations I may feel called upon to make in the course of these pages, in reference to the just weight and authority of the Scriptures, I wish to state, that it is far from my view to depreciate them, but on the contrary, I am willing to accord them every high title, and holy office they accord to themselves; but I dare not give them titles, which they

not only do not appropriate to themselves, but which they *exclusively* apply to "Him who is without beginning or end of days." Believing "that no prophecy of Scripture is of any private interpretation," for the self-same reason which the Scriptures testify themselves, "for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," I feel indubitably convinced, that without the presence of that living power which gave them forth, we must be "slow of heart to believe all that the prophets have spoken."

It may be also, that I may have to express a coincidence of sentiment with some of the views of that misguided individual, Elias Hicks;* but do not from this, let it be imagined that in so doing I intend to countenance, directly or indirectly, any errors into which he or his followers may have unhappily fallen, by following "whatever suggestions most comport with their particular bent of mind." I deem it essential to be extremely clear and explicit upon this point, so as, if possible, to leave no room for cavil or misconstruction; or in case any of my statements may not be sufficiently clear to all minds, to prevent a construction being put which would be utterly repugnant to my feelings, and at complete variance with what I conceive to be (in the emphatic language of that good man, and faithful servant of Jesus Christ, George Fox)—"the Truth." To suppose that the mere IMPRESSIONS OR SUGGESTIONS of our minds, can teach us the way to life and salvation, appears indeed to me to be "making shipwreck of the faith," and perhaps upon a more dangerous coast than that of the mere letter of Scripture; I wish it therefore to be clearly understood, that whilst I perceive all these Reviewers have rejoiced at the "Beacon-light"

[* It appears that the writer has here fallen into the error he so justly and severely reprehends in the latter part of this work; he must have laboured under deep rooted prejudice to have pronounced E. Hicks, a "misguided individual," without knowing something more about him than can be gleaned from mere "report" "and the extracts from periodical works," more especially as these are evidently made by his zealous opposers. I. T. H.]

blazing upon Scylla, I believe them to have been either blind or indifferent to the dangers of Charybdis.

I have never read the writings or heard the sermons of Elias Hicks, or to the best of my knowledge, any of his followers.—I know of his opinions only by report; and the "Extracts from Periodical Works,"* have furnished me with the fullest. So far as my own opinion goes, I do not see that any ostensible cause existed, to lead us to suppose that there was any tendency of the Society in this country to fall into "the gulf of Hicksism, or deism."—To, I believe, a very great majority, the very existence of such gulfs were unknown; or if known—I trust I speak truly when I say, that there has been but little inclination to explore the paths that lead to them. No "Beacon" appears to me to have been needed, where no real danger has existed, and it affords cause for deep regret, that any thing with so attractive a name should have appeared with the obvious, if not the avowed tendency and object, to attract us to the reflected beams of Scripture truth, for that full and glorious display of light, which comes direct only from the "Sun of righteousness" himself. The leading character of the testimonies, that the ministers of the Society have usually borne, since and before the days of Hannah Barnard, has been that of an implicit faith in the divinity and all-sufficiency of Christ, and a just veneration and deference for Holy Writ. Although it forms a part of the plan of infinite wisdom to place good and evil before his weak and erring creature, man, I much doubt the propriety of our placing the latter before each other, unless in cases where it cannot be avoided, or pointing by way of warning or comparison, when it is

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[* After admitting that he "knows of Elias Hicks' opinions only by report," and "extracts from periodical works," it would seem rather illiberal and unfair to follow the Reviewers in connecting Hicksism with Deism. The author doubtless, was not aware that the religious opinions of E. H. have been grossly misrepresented and perverted by the garbled extracts that have been published from his sermons and writings. Many such are to be found in the Beacon.

I. T. H.]

placed there already. I think I am safe in saying, that such was a feature of our Saviour's ministry, and of the apostles that succeeded him. It is better to "let the time past suffice,"—"to leave the things that are behind, and press forward to those that are before,"—"looking to Jesus, the author and finisher of our faith." Elias Hicks, and his opinions, might, I think, therefore, have been safely left behind.

It must, I am satisfied, be the cause of deep grief to many, that those excellent and precious testimonies, which the early members of the Society were called upon to bear in the face of a corrupt and sinful world, exposed to buffetings and whippings, sore imprisonments, heavy fines, banishment, malignant tortures, and cruel deaths, should, by an acknowledged minister of that Society, be asserted to be the source from whence has ORIGINATED "that desolating heresy, which, in the United States of America, has lately swept thousands after thousands of our small section of the Christian Church into the gulf of Hicksism and deism." And it is not more extraordinary than true, that those testimonies are repudiated upon the self-same ground, (though urged, so far as I have seen, with a freedom from bitterness, and, PERHAPS, in a spirit of less derision,) upon which they were opposed by some of the most malignant and stanchest foes, that enlisted against the Friends of those days. No—No, my young Friends; read, try, examine, judge for yourselves the writings, the labours, the travels, the sufferings, the experiences, the joys which the world could neither give nor take from the worthies of those days. Read of "the gift of grace" that was upon them—of the holy love that knit their hearts together, as the heart of one man—"fully know their doctrines, see their manner of life, purpose, faith, long-suffering, charity, patience;"—and then say whether that blessed and sanctified testimony to "the light within, has led, step by step, into the deadly gulf of deism!"

I cannot adopt the opinions conveyed, in the prefatory remarks, to the "Extracts from Periodical Works," that such discussions as religious contro-

versy "are the chief, if not the only, means whereby, humanly speaking, the errors which have, from time to time, crept into the Christian church, can be eradicated." If any errors have ever been eradicated by what is termed "religious controversy," I think such eradication has formed the exception, and not the rule. One assumption, at all events, is entitled, from a third party, to as much deference as another; and I think, upon sober reflection, it must be admitted on all hands, that "knowledge has been darkened by words without wisdom;" and that controversy, though recommended to us by the appendage of the hallowed term, "religious," has produced, amongst the professors of Christianity, more ill-will, confusion of ideas, MYSTICISM of thought, word and deed; in short, has been the means of introducing not only a great variety of conflicting, inconsistent, and anti-scriptural opinions amongst men, but has been one of the *chief causes* of those errors, both in faith and practice, which, alas! but too generally, it is to be feared, prevail in these days of outward ease, and great profession. "Of making many books," said Solomon, "there is no end," and "the conclusion of the whole matter," the same authority declared to be the "fear of God, and the keeping of his commandments;" for this is the whole duty of man." If men, therefore, neither heed Solomon nor a greater than Solomon, the conjectures of fallible creatures like themselves, upon the meaning of this text and the other of Scripture, though multiplied to ten thousand times the bulk of the whole Scriptures put together, will neither eradicate "the errors that, from time to time, have crept into the Christian church," nor "teach them to fear God and keep his commandments —for this is *the whole duty of man.*" Oh! how truly harmonious, how beautifully corroborative of this important truth, are the respective testimonies of the Prophet, the Sage of Israel, and the Redeemer of man! I must place them conspicuously before us--"He hath showed thee, oh, man! what is good: and what doth the Lord thy God require of thee, but to do justice, to love mercy, and to walk humbly with thy

God!" "Let us hear the conclusion of the whole matter—fear God, and keep his commandments, for this is the whole duty of man." "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—This is the first and great commandment, and the second is like unto it—thou shalt love thy neighbour as thyself. On these *two commandments hang all the law and the Prophets.*" How can *religious controversy*, let me here ask, make this great truth clearer? Surely the Scriptures, which the Reviewers say, are "the only rule of faith and practice," may be allowed to speak for themselves—to stand as they are, whole and unmutilated, without this man's commentary, or that man's conjecture! And let me appeal to the honest conviction of every man, whether there is not a *something* within him (whatever name they may give it, which *something* I know by the name of "the light within"), that bears its testimony to the testimony of Scripture, that to "fear God and keep his commandments, is the whole duty of man?" Has not, I repeat, every sane person, unless "given over to a reprobate mind," *something within* him that declares this testimony of Scripture to be the truth; and that acquits or condemns him independently of his own volition, his own wishes and strivings with it, according as he walks in obedience or disobedience thereunto? If such evidence be disregarded, and errors be allowed to creep in, how can disputations and learned janglings, commentaries, interpretations, and explanations, adapted to the systems of the various originators and defenders of them, tend to any thing else, but to lead us from the simplicity of "the Truth as it is in Jesus"—to conduct us to a labyrinth of endless mazes, instead of that path that "a wayfaring man, though a fool, cannot err therein."!!

It is highly necessary that the meaning we attach to certain words should be distinctly explained, or the arguments we adopt, and the views we take, are liable to be misconstrued or misunderstood. From this consideration, therefore, I deem it incumbent on

me, in this place, to state that I do not take "the Word of God" to be the writings of the Old and New Testament. And for these reasons, *viz.*—in the first place, it is giving them a title which they not only do not appropriate to themselves, but which they invariably and exclusively apply to Him "who was in the beginning with God, and without whom there was not anything made that is made." And, in the second place, it is not only the misappropriation of a name, but it is confounding things which are, in their nature, essentially distinct and separate from each other. "In the beginning," writes the Apostle John, "was the Word, and the Word was with God, and the Word was *God*, the same was in the beginning with God." And again—"the Word was MADE FLESH and dwelt amongst us, and we beheld *his* glory as of the only begotten of the Father, full of grace and truth," and "In *Him* was life, and the life was the light of men. That was the true light, which lighteth every man that cometh into the world."—And in the First Epistle of John—"For there are Three that bear record in Heaven—the Father, the Word, and the Holy Ghost, and these three are one." And in Revelations, we read—"And he was clothed with a vesture dipped in blood, and his name is called the Word of God." I have given these quotations as "a reason for the hope that is in us." Now I earnestly entreat that every individual, into whose hands this little book may fall, to look at these passages individually and collectively, as though (if it be possible,) it were the first time their eyes had ever beheld them, and then tell me if the Society of Friends, without adducing anything farther, have not scriptural authority and reason for appropriating the term "The Word of God," solely to Him "who was in the beginning with God?" Can all, or any of the high attributes and things which are here related of Him "who liveth for ever and ever," be predicated of the Scriptures, either as a whole or in part, from the first chapter of Genesis to the last of Revelations? Will any man affirm of the Scriptures that they are one with God—will he affirm of the Scrip-

tures, in this passage, that they are synonymous with "the Word?" Will any man affirm of the Scriptures that they are "*that light* which enlighteneth every man that cometh into the world?"—will he affirm that the Scriptures are "*The Word*," which the Apostle John says is that light which enlighteneth EVERY MAN that cometh into the world? Will any man affirm of the Scriptures that they were "made flesh, and dwelt among us," and that the glory of the Scriptures was beheld "as of the glory of THE ONLY BEGOTTEN of the Father, full of grace and truth?" Will any man affirm of the Bible, that it "was in the beginning with God," and that it "it was God?"—Hardly, I think. Yet such, according to the Bible's own testimony, must be affirmed of the Bible, IF the Bible be "the Word of God;" for "The Word," we are told, is "The ONLY BEGOTTEN:" and if the Only Begotten, there can be *no other*. Nor is the Bible in the least undervalued, its authority impaired, or the weight and excellency of its precious truths diminished, by not giving it a title which it nowhere gives itself. He who sincerely believes that "All Scripture was given by inspiration of God, as holy men of old were moved by the Holy Ghost," will not feel inclined to view the Bible as a "mere written book"—to deride its authority—to spurn its counsel—to despise its warnings—to refuse its consolations, and trample under foot the glorious promises and blessed hopes that it holds forth. I think it unnecessary to dwell any longer on this point at the present, as I shall probably have to recur to it in the course of this work; but I cannot quit it even here without again urging the entreaty, for my readers to peruse, with attention, impartiality, and desire of truth, the passages I have adduced hereon. Have we authority from these passages, or from any others throughout the Bible, to designate it by that term which is used therein to denominate "The *Only Begotten* of the Father?" Do the words, I say, warrant any other application of the peculiar and expressive term "The Word," than in the only scriptural sense in which they are there used? Can, or could, anything but

"controversy," improperly termed "religious controversy," have ever put any other construction upon them?

I am now, perhaps, arrived at the most proper place for stating that my principal reason for appearing before the public anonymously, is, that I believe more good will be thus effected than with my name annexed. In a work of this description, it is more the character of the principle than of the author that should be sought for. I wish to see the truth prevail, and I am convinced that a more careful inquiry, and a more just and impartial judgment will be obtained than if the name of the author were made known. I wish that spirit to be exercised and brought to the investigation of these pages "which knows how to distinguish what is just in itself, from what is merely accredited by illustrious names," even so far as to "adopt a truth that no one may have sanctioned, and reject an error, of which all approve, with the same calmness as if no judgment were opposed to its own." My name, if it appeared, might have weight—my character and station might be a passport with some for my opinions, for aught that can now be said. They might, on the contrary, be of no weight, or, they might be worse than none; they might prove "a stumbling block, and stone of offence" to the Truth itself. As it is, none of these things are likely to occur. I therefore send it forth for such as it may be worth in the sight of Him "who weigheth the mountains in scales, and the hills in a balance:" and being so weighed, may it not "be found wanting." May the heart of him who writes, and of them who read, be alike endued with grace and understanding to distinguish the "precious from the vile;" and in the beautiful words of the poet, may we put up the petition,

"What in me is dark,
Illumine; what is low, raise and support!"

CHAPTER II.

THE article which stands first in these "Extracts," is one "from the Scottish Congregational Magazine for March, 1835;—article, Review of the 'Beacon,'" &c.—An article written in a less scornful spirit perhaps than any of the rest. It commences, by introducing the "Beacon" to the notice of its readers, and after alluding in complimentary terms, rather than otherwise, to the Society of Friends, it goes on to state that "their (the Friends') SECTARIAN PECULIARITIES, (we use the term in no invidious and ill-natured sense) are calculated, as not a few of the more evangelically serious and spiritually-minded among themselves are abundantly sensible, to engender a spirit of pharisaical self-estimation, that is far from being in harmony with the lowly-mindedness of the gospel:—and this tendency is increased by the very virtues for which they are distinguished,—by their high average character as a body, for truth and integrity, for simplicity and humanity, and other commendatory excellencies. They are in imminent peril of 'loving the praise of men more than the praise of God'—of being more solicitous to maintain their reputation in the world, than humbly to 'approve themselves' to their divine Master; and cherishing the delusive imagination, that what procures them the estimation of their fellow-creatures may do something at least towards their acceptance at a higher tribunal, of maintaining, amidst all the externalities of lowliness of mind, a spirit the very opposite of that self-renunciation, which is the primary element in the character of every true believer of the gospel. They are thus in danger of being 'moved away' from the 'sure foundation,' or of never at all building upon it, and of 'trusting in themselves that they are righteous,' if not even of 'despising others.'"

Alarming dangers! awful consequences to be sure, from whatever causes they may arise; but I cannot help thinking that if this writer was as prudent, as he is earnest and apparently sincere, if he is so much inspired with a "wakeful and solicitous apprehension of their (the Friends') spiritual danger, as he avows, is it not to be lamented, that he with his own hand should have contributed to foster that "spirit of pharisaical self-estimation," by an unsolicited testimony to "their high average character, as a body, for truth and integrity, for simplicity and humanity?" Surely if he is "alive to the true interests," and regrets "the errors, whether doctrinal or practical, of their (the Friends') religious system," he should not by any adulatory remarks, have administered to that spirit, which makes them "more solicitous to maintain their reputation in the world than humbly to 'approve themselves' to their divine Master." It must surely be a mistaken kindness, to express one's "almost reverential admiration," for, and to enumerate some of the good works of a body of men, whose very "danger of being moved away from the sure foundation," consists, according to the same individual's views, in their imminent peril of "loving the praise of men, more than the praise of God." It does seem, I say, a pity, with such views and such feelings, towards the Friends, that this individual should have increased the danger, by a gratuitous increase of the occasion of it—"the praise of men." However, the tendency to this "spirit of pharisaical self-estimation," is laid at the door of "their *Sectarian* peculiarities," "as not a few of the more evangelically serious and spiritually-minded amongst themselves are abundantly sensible." Now it appears to me that the humble followers of Christ, by whatever name they may be called, must possess "*peculiarities*" in the present immoral and irreligious condition of the world. Where "the lusts of the flesh" instead of the "fruits of the spirit" are generally fulfilled, the latter will be ever sure to make the possessors a "peculiar people zealous of

GOOD WORKS," these being "the very virtues, for which" says this writer, "they (the Friends) are distinguished."

"They are distinguished," says he, "for truth and integrity, for simplicity and humanity," which very virtues, include the fear of God, and the love of our neighbour, which are neither "the tithe of mint, anise, or cummin—but the *weightier matters* of the law."

I am not however at liberty to pass such unqualified eulogiums upon the Friends as a body, as does this writer, who, nevertheless, considers such praise as a proximate cause of danger; and, although where such excellent fruits do appear, the praise and glory should be given to the great Husbandman "who giveth the increase." I feel abundantly satisfied that their good works would appear much more conspicuously before men, than they do, so that they might "glorify our Father which is in Heaven," were those ancient testimonies, and "distinctive peculiarities" more strictly heeded, and observed than they are;—I mean not mere FORMAL "peculiarities," but "peculiarities embodying a great principle—embodying that principle of self-renunciation, which is the primary element in every true believer of the gospel"—even that "peculiarity" of "becoming fools for Christ's sake." It is not indeed in the particular cut of a coat—it is not in the width of a hat brim, or the height and shape of the crown—it is not in thee and thou—or in SAMUEL this, or MARY that—it is not in "quietism and silence," that the great principle of "Friends' peculiarities" can be seen or understood; no—he who takes but this superficial view of them, has yet to learn the difference between ceremonial observances, and the simplicity of truth; whether he be one professing Friends' principles, or otherwise. No—"not a few," I trust, "of the evangelically serious, and spiritually minded among themselves are abundantly sensible" that none, or all of these things together are a sine qua non in reference to man's salvation. These are but as the "tithe of mint, and anise, and cummin," of the old Mosaic law, when looked upon as mere ceremonies, or "peculiarities"

the adoption of which will ensure "an inheritance amongst the saints."

But these, as well as other peculiarities, notwithstanding they are denominated "sectarian," can find ample support from that book which contains the "recorded testimony of the Spirit." And let me here ask what is meant by "SECTARIAN peculiarities?"—Are not the modes, forms, etc. of different sects ALL "peculiarities?" Is it not by means of their identical "peculiarities" that they are constituted different sects? and if so, are not the *peculiarities* of ALL sects SECTARIAN? Then why apply that term to one sect in particular, if "nothing invidious and ill-natured be intended?" To *such* a construction of the term sectarian, I can have no objection; but if no other be intended, it becomes superfluous to adopt it here. If the writer, who informs us in what sense he does NOT intend it, but leaves his readers to discover in what sense he DOES,—if, I say, the term is used to express a something in the character of the Friends' peculiarities that is not to be met with in his own sect, or any other, inasmuch as the peculiarities of his own and others, are all based upon some great principle of Christian truth, but that the "peculiarities" of Friends are the mere result of "those suggestions which most accorded with the particular bent of mind" of those with whom they originated, and by whom they are continued; if such be his meaning, I join issue with him, and affirm to the contrary. I maintain that the "distinctive peculiarities," of the Friends were *testimoneis* that the early Friends were called upon to bear, in the face of "a crooked and perverse generation,"—*testimonies* from, and to, that "light within," of which John "bare record," and sweetly harmonizing with the revealed truth in Scripture.

Although a more suitable opportunity will arise in the course of this little work, to dilate upon these "peculiarities," still I cannot well forbear from indulging in a few observations now the subject is before me.—The chief "peculiarities" of Friends consist in their mode of worship, their dress, their lan-

guage, and meeting discipline. Now, for all these "peculiarities," Scripture authority can be adduced, and what more can any adduce who have adopted other "peculiarities?" Other bodies of professing Christians, with but very few exceptions, acknowledge no higher authority. Amongst those who do not, is the writer of the "Review of the Beacon;" he, with the author of the "Beacon," makes the Bible (which book I apprehend he alludes to, when speaking of the Word of God) "the ultimate appeal for the truth of every doctrine, and the propriety of every practice." Well, the Friends are willing to abide the judgment of this tribunal upon every "peculiarity" "which has ever had so powerful a tendency to produce a propensity to scorn." Now, with regard to their discipline and mode of worship, let me ask in Christian love, if any man desirous of truth, for truth's sake, will read the history of our Saviour when on earth, as recorded by the pens of the four evangelists—of the mode—the times—the places of preaching and prayer—if, also, he will continue his search through the Acts snd Epistles of the Apostles, and cannot see a nearer accordance to the strict equality, the sweet simplicity, the meek, the mild, the unoffending, unceremonial, and charity-breathing discipline, which pervades the harmonious whole,—if, I say, he cannot perceive a nearer accordance to these beautiful and glorious features of Christianity, in these "peculiarities" which exclude all temporal power—all unjust and impartial distinctions —all pompous rites, and superstitious ceremonies—all human consecrating of things, and buildings, and places—which exclude all formal lip and knee homage —or all drawing near with the lips to God, when the heart is far from him"—which essays not to enter into the pool before the Angel has descended to trouble the waters, but which rests with humble confidence upon "him who is mighty to save," and will in his own time make bare his holy arm for the deliverance of his contrite and afflicted ones, who know that "the preparation of the heart in man, and the answer of the tongue is from the Lord;" if, I say, a

nearer accordance to the simplicity of Christian Worship, and Christian discipline, cannot be seen in these "peculiarities" which recognize no ministry, "but of the ability which God giveth"—no government but that which rests upon "HIS shoulders" to whom it belongs, and of whom the prophet Isaiah foretold, in that beautiful passage, wherein he declares, that "He shall be called Wonderful, *Counsellor*, the Mighty God, the Everlasting Father, *the Prince of Peace*, and the *government shall rest upon his shoulders*, and of the increase of his kingdom there shall be no end:"—"if, I repeat, a stricter affinity be not seen between these "peculiarities," and the modes of worship and discipline of the early Christians, so far as they are set forth in the writings of the Apostles, than can be discovered between the latter and those "peculiarities," which must have Cathedrals, and Churches and Chapels,—Archbishops and Bishops, and Deans,—Popes and Cardinals, and Monks and Friars,—Presbyters, Doctors, right reverend, very reverend, and *not* very—reverend sirs—crosses, images, altars, fonts, holy water (so called), wafers, mitres, crosiers, gowns, surplices, and silk aprons—reading or giving out their own or other men's opinions, upon some text of Scripture twice or thrice a week, and reading over, time after time the same form of prayer, without reference to the immediate wants, states, or conditions of the hearers—tithes, oblations, offerings, dues—letting of seats—support by voluntary contributions, and a long train of other practices, contradictory doctrines, and strange ceremonies, too numerous to mention:—if, I say, it is not seen that the Friends' "peculiarities," which the "Scottish Congregational Magazine" writer, designates Sectarian, do in these particulars of worship and discipline, more closely resemble that of the Primitive Christians, so far as they are set forth in the Scriptures, I can only say in almost their own words, that it is marvellous "that any intellect should be the subject of such hebetude of vision as not to discern the fallacy." And with respect to the "peculiarities" of dress and language, if plainness and simplicity in the

one, use and cleanliness in the other, do not accord with the doctrine, and probable practice of our Saviour—the Apostles and primitive believers generally, according to Scripture testimony, than the bowing and cringing—the hypocritical deference to mere rank—the indiscriminate application of worthy and honourable terms and titles, to individuals, from the mere circumstance of station alone, without reference to the moral fitness of the expressions, or worth of the party addressed—if, to call our fellow-creatures most religious, gracious, noble, illustrious, honourable and right honourable—reverend, right reverend, and most reverend, whether they possess these qualities, or on the contrary, are irreverend, mostirreverend—dishonourable, most dishonourable, ungracious and irreligious—if such "peculiarities" as these, are more conformable to Apostolic precept and practice than the "peculiarities" of Friends, which disown that spirit which prompts us to "hold men's persons in admiration, because of advantage;" then I must confess that I have read the Bible to but little profit, and that those dear and persecuted Friends of former days, who "in perils in the city, in perils in the wilderness, in perils amongst false brethren," were enabled through "the everlasting arm" of divine power and love, to uphold in faithfulness and patience the testimonies they were given to bear; then, I say, were they "of all men most miserable."

Be not deceived, my Christian brethren, these things are not of Christ—*these* "peculiarities," are of the spirit that warreth against the Truth, and to which the call of the prophet extends with searching power, "come out from amongst them, and be ye separate." Whence is it, my fellow Christian professors of all denominations, but from the pride of man, and not the humility of the Cross, that THESE "peculiarities"—these ceremonies and demands—these titles, and honours, and DISTINCTIONS arise? The writer of the "Review of the Beacon," praises that work, chiefly because of "the principle adopted in it of making the *Word* of God," (which holy title

he misapplies to the Bible,) "the ultimate appeal for the truth of *every* doctrine, and the *propriety of every practice*." Mind, not of some doctrines and practices, but of "EVERY doctrine," and "*every* practice." Now, in what part of the Bible does he find Christ, or his Apostles, dividing Christians into two distinct bodies, of CLERGY-men, and LAY-men? Where is the command, that men are to ordain each other to preach the Gospel, which Paul declares to be, not this holy man's writings, or that holy man's writings, or all the writings, and sayings, and prophecies of all the holy men that were ever "moved" thereunto, but, "*the power of God unto salvation.*"—Where, I say, is the command for men to ordain one another to preach the Gospel!—to establish universities and schools of divinity, and to forbid all preaching "in the name of Jesus," but such as receive a licence from their *fellow dependants* and expectants on divine love and mercy? Where do we find that such authority should be given to "the wise, and mighty, and learned of this world," to appoint and qualify all those in their earthly wisdom and favour they may think meet, "to preach the unsearchable riches of Christ?" Where do we find the command that such a mode of proclaiming the "glad tidings" of heaven shall be adopted in the Church of Christ, and that the members shall contribute of their earthly substance to support it in wordly pomp and grandeur? Where do we find the command for even "voluntary" contributions? Where do we find authority for placing the Gospel for support upon public charity? Did Christ, or his Apostles, order one more than the other? Did they press the civil power into their service, and coerce men to give the tenth of the land's produce to a body incorporated with the state, and invested with almost all kinds of temporal privileges and honours, in order that men might "not be conformed to this world, but transformed by the renewing of their minds?" Where do we find authority for men to appoint ministers of the Gospel of Christ, and to give a certain sum per annum for a seat in a building, or so much as their means can afford, in

order that they may participate in the benefits of this *man-made* ministry? Where is the chapter and verse from the Reviewer's standard of "ultimate appeal for the truth of EVERY doctrine, and the propriety of EVERY practice," for *this* practice and the doctrine upon which it may be founded? Is *this description* of payment—of making as much of the Bible as fair competion will allow, sanctioned by Christ, or any of his Apostles, according to Scripture testimony? Is this putting up of a human ministry to the highest bidder, *recommended* in the sacred volume, in preference to a compulsory payment? Or, have either of these "peculiarities" scriptural authority to enforce them? May we not, without fearing the charge of unbecoming levity being urged against us, exclaim, "I never heard of such a thing in the Bible?" Monstrous infatuation indeed,—gross hypocrisy,—enormous wickedness,—or extraordinary blindness, that, with the Bible—the very Bible itself in their own vernacular tongue—before their eyes, "that any intellect should be the subject of such hebetude of vision as not to discern the fallacy."

But I cannot quit this part of the subject yet. A serious charge has been made against what are termed the "Sectarian peculiarities" of the Friends, and these peculiarities are, more or less, throughout the "Extracts from Periodical Works," held up for reprobation, as dangerous and anti-scriptural: yes, that "the tenets of Elias Hicks," (says the Baptist Magazine writer,) "are clearly deducible from the fundamental principles of Quakerism." Now, for my own part, I am fully satisfied that these "peculiarities" will bear the test of scriptural examination, and that it is only by a steady, sincere, and faithful adherence to the spirit of them, that the Society will ever be enabled to fulfil those gracious designs of Divine Providence, for which, I believe, they were raised up as a people. And if the faith of the Society has received a shock—if it has seemed meet to inscrutable wisdom—to permit the tempter to break in, and worry and seduce the flock, it behoves those who

have been spared, "to ponder well the paths of their feet," and, in deep self-abasement and humiliation, to call aloud for help, where help *only* can be had. I well know, that it is not in mere forms, in "quietism," or any other form, that the life and power of Christ is to be found. I know it is in vain to "search for the living amongst the dead;" but we should be careful and not confound a principle with mere profession and form, so as to condemn the former because the latter may assume its appearance.

Simplicity of dress and language, and silence when we meet together to worship the Almighty, are, when practised as mere forms, but a solemn mockery, so far as they are depended upon as a means in themselves to salvation; but they assume a very different character when we view them as external indications of Christian humility, meekness, and simplicity, or as testimonies borne against that spirit of pride and vanity which seeks its gratification in the ever-varying fashions of the world, or that dependence upon external helps—set forms of praying and preaching, instead of that utter abandonment of self, and total prostration of all human power at the feet of Him unto whom all "power and glory" belongs—in that stillness from all creaturely movements, and that true silence of the mind in which no voice but the voice of the true Shepherd can be heard, "teaching as man never yet taught." Viewed in this light, in this only light in which the real worth and tendency of these "peculiarities" can be seen, we shall find, that instead of engendering "a spirit of pharisaical self-estimation," they will lead us to a just sense of our own poverty, and helplessness, and that if we are enabled to "take up the cross, and despise the shame,"—if we are qualified to render acceptable worship to the Most High, "in spirit and in truth,"—if we are enabled to hold fast our profession without wavering," "to use the world as not abusing it, knowing that the fashion of this world passeth away,"—if we are enabled to hold our conversation in the world "in all simplicity and godly sincerity,"—if, finally, we are favoured to walk "soberly, righteously, and

godly, in this present world," then, oh! how beautifully does that "peculiarity" of silence, before Almighty God, when met together to offer the tribute of praise and thanksgiving,—that utter relinquishment of all created power,—that sole dependency upon Him who commanded the isles to "keep silence" before him, "that the people may recover their strength,"—oh! how beautifully, then, does this "peculiarity" proclaim a consciousness of utter incapacity, to "think even a good thought of ourselves,"—but that if we are enabled to do all these things, it is "*through Christ, which strengtheneth us.*"

With these views, most heartily do I concur in those interrogatories put to the Society by by Joseph John Gurney, in the quotation made from the seventh edition of his work, "On the Distinguishing Views and Practices of the Society of Friends," a work which I have not read. "What ought to be our course? Shall we turn our backs on our high Christian views of the spirituality of true worship? Shall we return to ceremonial and figurative rites? Shall we make way in our meetings for a ministry, which one man may prepare, and another appoint? Sh ll we cease from our testimony against all pecuniary corruption in the church? Shall we surrender our Saviour's standard of the yea and the nay; and no longer refuse an oath when expediency is supposed to demand it? Shall we, after all our peaceable professions, recur to the warfare of the world? Shall we forsake our simplicity in dress and language, and break down a hedge which so usefully protects many of our beloved young people from the vanities of the world? In short, shall we renounce that *unbending* adherence to the rule of right, by which our forefathers were distinguished? Shall we exchange a child-like obedience to the Shepherd's voice for the mind which is ever ready to criticise and to argue?—If such, through the wiles of Satan, should be our course, how awful and affecting must be the consequence! The gracious purposes for which we were raised up to be a people, will be frustrated through our want of faithfulness; and by forsaking our own

place and sphere of duty in the fold of Christ, it is but too probable that we may, in the end, fall from Christ himself, and become wanderers in the waste of an empty profession," &c.

"But the particulars enumerated in this appeal," (writes the Reviewer,) "are the badges of QUAKERISM, rather than of CHRISTIANITY." I do not like the term BADGES, either as applied to QUAKERISM or Christianity. The word *characteristic* is not only less offensive, but more appropriate. For in every particular, enumerated in this appeal, a *vital principle* is involved, and there is not a single characteristic throughout, but what may be found in Christianity; if, therefore, they are the characteristics of QUAKERISM, they are so only because they are the characteristics of *Christianity*, for *Quakerism*, as it is called, professes and teaches none other than Christ, and him crucified."—Get thee to thy "ultimate appeal," (friend Reviewer,) "for the truth of every doctrine, and the propriety of every practice," and compare "the particulars enumerated in this appeal," with the things that have been therein "written for our instruction." Get thee to thine "ULTIMATE appeal," and bring with thee, one by one, these particulars, and then apply, if thou darest, the term *badge* to any of those important and fundamental principles of Christianity! Wilt thou have presumption enough, to call "the spirituality of true worship" a badge of QUAKERISM, rather than a characteristic (I cannot use the word here) of Christianity? Dost thou remember who it was that told the woman at the well of Samaria, "God is a Spirit, and they that worship him, must worship him in spirit and in truth?"—John, chap. 4, ver. 24.—Is "the spirituality of true worship," then "*a badge of Quakerism?*" or is it not the worship which "*the Father seeketh?*"—"Shall we return to ceremonial and figurative rites?" is another of the particulars that stands charged with being "a *badge* of Quakerism." What does the Apostle say in his Epistle to the Hebrews, chap. 9, ver. 8?—"The Holy Ghost this signifying, that the way into the holiest of all was

not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both *gifts and sacrifices*, that could not make *him that did the service* perfect, as pertaining to the conscience, which stood only in *meats and drinks, and divers washings, and carnal ordinances* imposed on them until the time of reformation; but Christ being come, an high priest of good things to come, by a *greater and more perfect* tabernacle, not made with hands, that is to say, not of this building: neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; *how much more* shall *the blood of Christ*, who, through the *eternal spirit*, offered himself without spot to God, purge your conscience from *dead works* to serve the *living God?*" And again the same Apostle to the Romans, chap. 14, ver. 4, "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." And again, "For the kingdom of God is not meat and drink, but *righteousness and peace, and joy in the Holy Ghost.*" And in his Epistle to the Galatians, chap. 4, ver. 9—"But now after that ye have known, or rather are known of God, how turn ye again to the *weak and beggarly elements*, whereunto ye desire again to be in bondage? Ye observe days, and months, and times and years. I am afraid of you, lest I have bestowed upon you, labour in vain." Is the absence of ceremonial and figurative rites then "a BADGE of Qua-

KERISM, or is it not a *feature* of CHRISTIANITY, that it frees us from the bondage of them?" "Stand fast therefore," saith the Apostle, "in the liberty with which *Christ hath made you free*."

"Shall we make way in our meetings for a ministry which one man may prepare and another appoint," is another of the "*badges* of *Quakerism*," according to the Reviewer. Come, turn with me again to thine "ultimate appeal," and tell me *who* chose and ordained the Apostles; from *whom* did THEY receive their commission? From the Master, the Great Head of the Church, thou wilt scarcely deny. And highly as they were favoured with the outward as well as inward presence of their Lord, yet the law of ordinances was not so fully blotted out, nor did they come to the FULNESS of the Gospel dispensation till after the bodily presence of our Saviour was withdrawn, who came "to FULFIL the law." It was the "*Holy Spirit*," the *Comforter*," who should "lead them into all truth"—"that would teach them all things;" and, perhaps, no where throughout the writings of the four Evangelists, is this true source of ordination more clearly illustrated, than where the Apostles, exercising *their own judgment*, forbade one, casting out devils, in the name of Jesus. They were reproved for the exercise of *this authority*, by Him from *whom alone* the power could be derived. Mark, c. 9, v. 38, "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us, and *we forbad him*, because he followeth not us. But Jesus said, *forbid him not*, for there is no man which shall do a miracle in my name, that can lightly speak evil of me." And to which testimony, the Apostle Paul, in his First Epistle to the Corinthians, adds this remarkable confirmation, in speaking of spiritual gifts, chap. 12, ver. 3, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that *no man can say that Jesus is the Lord, but by the Holy Ghost*." And the same Apostle, in his Epistle to the Galatians, chap. 1, ver. 12, "But I certify you, brethren, that the Gospel

which was preached of me, is *not after man;* for I neither received it *of man*, neither was I *taught* it, but by the *revelation of Jesus Christ.*" And again, "If any man minister, let him minister as of *the ability* that *God* giveth, that *God in all things* may be glorified." And in Heb. chap. 5, ver. 4, "And no man taketh this honour unto himself but he, that is CALLED OF GOD, as was Aaron."

Is this, then, a "*badge of Quakerism,*" the exclusion from our meetings of "a ministry which one man may prepare and another appoint?"

"Shall we cease from out testimony against all pecuniary corruption in the Church?" is another of the "badges of Quakerism," says the Reviewer. Come to thine "ultimate appeal again." Turn to the Acts of the Apostles, chap. 8, ver. 18, "And when Simon saw that through laying on of the Apostles' hands, the Holy Ghost was given, he offered them MONEY, saying, GIVE ME also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, thy *money* perish with thee, because thou hast thought that the GIFT OF GOD may be purchased with money." And again, in the 20th chap. of the Acts, 33rd ver. in that affectionate farewell to the Church, before his departure for Jerusalem, the Apostle Paul expresses himself thus, "I have coveted no man's silver, or gold, or apparel; yea, you yourselves know, that *these hands* have ministered unto my necessities, and to them that were with me." And the same Apostle, in his First Epistle to the Thessalonians, chap. 2, ver. 9, "For ye remember, brethren, our labour and travail: *for labouring night and day*, because we would *not be chargeable* unto any of you, we preached unto you the Gospel of God." And again, in the 3rd chap. and 8th ver. of his Second Epistle to the Thessalonians, "Neither did we eat any man's bread for naught: but *wrought* with labour and travail, night and day, that we might *not be chargeable* to any of you," "not because we have not power," (see how this Holy Man used his power; he had obtained that ascendency over their minds, by which, had he

possessed the evil inclination, as well as the power, it would have been gratified,) "not because we have not the power, but to make ourselves an *example unto you to follow*. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, *working not at all*, but are *busy-bodies*. Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they walk, and EAT THEIR OWN BREAD." "Freely ye have *received*, freely *give*," said our Saviour to his disciples, Matthew chap. 10, ver. 8. And 1 Tim. chap. 6, ver. 9. "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil, which, while some coveted after, *they have erred from the faith*, and pierced themselves through with many sorrows." And how worthy of note here, is the condition that our Saviour placed upon the young man, who inquired of him, "what he should do, to inherit eternal life."—"One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come take up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions. And Jesus looked round about and saith unto his disciples, *how hardly shall they that have riches*, enter into the kingdom of God!" Is then, THIS "testimony against all pecuniary corruption in the Church,"—"a *badge of Quakerism?*" or is it not rather a characteristic of *Christianity?*

"Shall we surrender our Saviour's standard of the yea and the nay, and no longer refuse an oath when expediency is supposed to demand it?" Another of the Reviewer's "badges of Quakerism." To thy "ultimate standard," again, friend—and in the 5th chap. of Matthew, and from the 33rd to the 37th verses, both inclusive, thou wilt find the following, as delivered by our Saviour, in his memorable sermon on the Mount.—"Again, ye have heard it hath been

said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, *swear not at all;* neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea; nay, nay; for whatsoever is more than these, *cometh of evil.*" And in the 5th chap. of the Epistle of James, we find the above command of our Saviour most forcibly, earnestly, and unconditionally repeated, by way of exhortation to the brethren, "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by *any other oath;* but let your yea, be yea; and your nay, nay, lest ye fall into condemnation." Is, then, the "refusal of an oath," and "our Saviour's standard of the yea and the nay," "a badge of Quakerism?" or is it not rather one of the strictest, and most plainly stated obligations that CHRISTIANITY enjoys?

Shall we, after all our peaceable professions, recur to the warfare of the world?" Again—to thine, "ultimate appeal for the propriety of every practice." "Blessed are the peace-makers; for they shall be called the children of God."—Matthew, chap. 5. ver. 10. "Ye have heard that it hath been said,—an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."—Matthew 5th chap. 38th and 39th verses.—"Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matt. 5th chap, 43rd and 44th verses. "And behold, one of them which were with Jesus stretched out his hand and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, put up again thy sword, into his place: for all they that take the sword, shall perish

with the sword."—Matt. 26th chap. 52nd verse.—"He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed by the sword. Here is the patience and faith of the saints."—Rev. 13th chap. 10th verse. "Recompense to no man evil for evil evil."—Rom. chap. 12, ver. 17. "From whence come *wars and fightings* amongst you? Come they not hence, even of your lusts that war in your members?" "For though we walk in the flesh, we do not war after the flesh. "For the weapons of our warfare are *not carnal*, but mighty through God to the pulling down of strong holds."—2 Cor. chap. 10, ver. 3. Are then "a peaceable profession, and a practical refusal to join in the warfare of the world," "*badges of Quakerism?*" or are they not rather genuine characteristics of that religion which was ushered into the world by the joyous language of "peace on earth, good-will towards mankind?"

Shall we forsake our simplicity in dress and language, and break down a hedge which so usefully protects many of our beloved young people from the vanities of the world?" This is another of the "badges of Quakerism," according to the Magazine Writer. Well—to "thy ultimate appeal again, for the propriety of every practice." I apprehend in the term, "simplicity of language," is included the "sectarian peculiarity," of using the pronouns *thee* and *thou* objectively or nominatively, as the case may be, to or of a single person. Now, it would really be superfluous to make any quotation from the Scriptures as to this practice, as I am not aware, from one end of the whole book to the other, that there is a single instance of deviation from the sweet simplicity, and grammatical purity of this mode of expression. The Almighty Lord of the universe—kings—princes—subjects—bond and free—all are alike addressed and spoken of in *this* form of speech. And in reference to the practice of speaking to, and of one another, by the names which have been given the parties, such as James, Mary, &c., unless when the name is merely descriptive of the office, as *King*

William, *Chief Justice* Denman, *Chancellor* Brougham, &c., I think, if friend Reviewer will just turn again to his "ultimate standard for the propriety of every practice," he will find, without the necessity of my referring to any particular instance, that from the first chapter of Matthew to the end of the General Epistle of Jude, or, if he chooses, he may include the book called Revelation, he will find that our Saviour invariably addressed his disciples by their respective names, without any *distinctive titles or appendages* whatever, and that it was also the custom of the apostles and disciples to address one another after the same manner; not only the *example* of their Lord, but probably, the following *precepts*, also, having some weight upon their minds. Matt. chap. 23, ver. 7, 8.—They, the Pharisees, "love greetings in the markets, and to be called of men, *Rabbi, Rabbi.* But be *not ye* called Rabbi, for *one* is your master, even Christ, and all ye ARE BRETHREN." And in the 20th chap. Matt. 25th ver.—"But Jesus called unto them, and said, ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall *not be so among you:* but whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." And the apostle James, chap. 3, ver. 1.—"My brethren, be not many masters, knowing that ye shall receive the greater condemnation." And in the 2nd chap. of the same Epistle, 1st ver. we read, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons." Our Saviour to the Pharisees.—"O, generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that *every idle word* that men shall speak, they shall give account thereof in the day of judgment." 1 Thes. chap. 2, ver. 5.—"For neither at any time used we *flattering words*,

&c. And Paul recommends to Titus, "*sound speech* that cannot be condemned;" for he tells him previously, that "there are many unruly and vain talkers, and deceivers." And to the Ephesians, chap. 4, ver. 29—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." And in the Acts,—"Then Peter opened his mouth, and said, Of a truth I perceive that God is *no respecter of persons*." And Paul to the Romans,—"For there is no respect of persons with God."—Rom. chap. 2, ver. 11. And to the Galatians,—"But of these, who seemed to be somewhat, whatsoever they were, it maketh no matter to me, God accepteth *no man's person*," &c.—Gal. chap. 2, ver. 6. And even in the old Gentile world, we find as recorded in the book of Job, so remarkable a testimony to this simplicity of address, that I must recall it to our remembrance—"Let me not," said Elihu to Job and his three friends, "I pray you, accept any man's person, neither let me give flattering titles unto man. For *I know not to give flattering titles*, in so doing my Maker would soon take me away." With respect to simplicity of dress:—how frequent were the exhortations of our Saviour and the Apostles, "not to be conformed to this world, but to be transformed," &c.—that "the fashion of this world passeth away."—"whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." "And," said the blessed Lord to his disciples, "why take ye thought for raiment? consider the lilies of the field how they grow, they toil not, neither do they spin, and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall we eat? or what shall we drink? or

wherewithal shall we be clothed ?" Is, then, "simplicity in dress and language," only "a *badge of Quakerism?*" It is not recommended to us by the high authority of our Saviour, his disciples, and apostles?

Nor is it a "badge of Quakerism" only, to say that this "simplicity of dress and language is a hedge which so usefully protects many of our beloved young people from the vanities of the world." I make no doubt but Joseph John Gurney, looking at it merely as a moral auxiliary, saw in it a security against the unrestricted participation in the grosser sins of poor human nature, for whilst this simplicity is observed but in the letter of it alone, it certainly in a great degree preserves such pharisaical Christians, if I may use the term, from any very intimate intercourse with the vain and corrupt practices, customs, and amusements of the world. And perhaps a little confirmation of these views, may be obtained from the exhortations of Paul to the Ephesians, where he tells them, "This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk *in the vanity of their mind*, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart; who being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness. But *ye have not so learned Christ.*" And in Eph. chap. 5, ver. 6, "Let no man deceive you with *vain words:* for because *of these things* cometh the wrath of God upon the children of disobedience. Be *not* ye therefore *partakers* with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light (for the fruit of the Spirit is in all goodness, and righteousness and truth,) proving what is acceptable unto the Lord. And have no *fellowship* with the unfruitful works of darkness, but rather *reprove* them, for it is a shame *even to speak* of those things which are done of them in secret." And to the Philippians, chap. 1, ver. 27, "Only let your CONVERSATION be as it becometh the Gospel of Christ."—2 Cor. chap. 1, ver. 17,—"When

I therefore was thus minded, did I use lightness? or the things that I purpose do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?"

"In short, shall we renounce that *unbending* adherence to the rule of right, by which our forefathers were distinguished?" This is another of the "badges of Quakerism," according to friend Reviewer. An "UNBENDING adherence to the rule of right," a badge! Excellent badge say I—would that it were engraven upon the very heart of every one who nameth the name of Christ! Come my friend, turn again to thy "ultimate rule," and thou wilt find in the seventh chapter of Matthew, our Saviour, likening those who "heard his sayings, and *did* them, unto a wise man who built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock." And on another occasion addressing his disciples, he says, "And ye shall be hated of all men for my name's sake; but he that *endureth to the end* shall be saved."—Matthew, chap. 10, ver. 22. And "FEAR NOT them which kill the body, but are not able to kill the soul." And "he that taketh not his cross and followeth me, is not WORTHY of me." And again to his disciples, "And because iniquity shall abound, the *love of many shall wax cold;* but he that *shall endure unto the end*, shall be saved." And in the Acts of the Apostles, in the fourth chapter, we find no very slight testimony to the soundness of that doctrine, which enjoins an "*unbending* adherence to the rule of right," in the conduct of Peter and John, when forbidden by the Jewish rulers, &c., to teach in the name of Jesus, "And they" (the rulers, &c.) "called them," (Peter and John,) "and commanded them not to speak at all, nor teach in the name of Jesus But Peter and John answered, and said unto them, whether it be right in the sight of God to hearken unto you, more than unto God, judge ye," &c. And the Apostle Paul, in his affectionate farewell to the Church at Miletus, thus expresses himself, "And now, behold

I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But *none of these things move me*, neither count I my life dear unto myself; so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts. chap. 26, ver. 22. "Watch ye," (saith the same Apostle to the Corinthians,) "STAND FAST in the faith, quit you *like men*, be strong." "I marvel," (saith he to the Galatians,) "that ye are *so soon removed* from him that called you into the grace of Christ, unto another gospel."—Gal. 1, 6. And again, "ye did run well, who did HINDER you, that ye should not obey the truth?"—Gal. 5, 7. And to the Philippians, where he exhorts them, to "*stand fast* in one spirit with one mind, striving together for *the faith of the gospel;* and in *nothing terrified* by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God."—Phil. chap. 1, ver. 27. Is an "*unbending adherence* to the rule of right," also "a badge of Quakerism?" Is it not recommended both by precept and example throughout the whole history and epistles of the Evangelists, and Apostles?

"Shall we exchange a child-like obedience to the Shepherd's voice, for the mind which is ever ready to criticise and argue?" Now, I really think that the Reviewer has put a construction upon "the Shepherd's voice" which was never intended by the Writer of the "Appeal;" for, in a note, he (the Reviewer,) writes, "let not this be understood as if Mr. Gurney were hostile to such an *appeal to the Scriptures*. In the very next sentence he refers to the *Shepherd's voice*." This is really a sad perversion of terms. Who but the Reviewer, or some other strangely-misguided person, could apply the term, "the *Shepherd's voice*," to the *Scriptures?* The Scriptures do most certainly testify OF "the Shepherd," and "the Shepherd" himself said so to the Scribes; but that the Scriptures themselves *are that*

"*Shepherd* which laid down his life for his sheep," is really a most unwarrantable wresting of Scripture evidence. Come, get thee to the Scriptures themselves, which thou callest the "ultimate appeal for the truth of every doctrine." Jesus is there recorded to have said to his disciples, "*I* am the good shepherd: the good shepherd giveth his life for the sheep," John, chap. 10, ver. 11. "*I* am the good shepherd, and know my sheep, and *am known of mine.* As the Father knoweth me, even so know I the Father, and lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear *my* voice; and there shall be one fold and *one* shepherd," John, chap. 10, ver. 14, &c. "And when he putteth forth his own sheep, he goeth BEFORE THEM; and the sheep FOLLOW HIM; for they *know his voice*," John chap. 10, ver. 4. And of whom was it Isaiah said (not the Scriptures, surely,) "He shall feed his flock like *a shepherd:* he shall gather the LAMBS with his arm, and carry them in his bosom, and shall gently lead those that are with young?" Isa. chap. 40, ver. 11. "But ye," (said Jesus, addressing some of the Jews,) "believe not, *because* ye are *not* of my sheep, as I said unto you, My sheep *hear my voice;* and I know them, and they follow me," John, chap. 10, ver. 26. Thus, an "obedience to the Shepherd's voice," the Scripture testifies to be an infallible sign of the sheep of Christ's fold, and not "a badge of Quakerism," as the Reviewer declares. And of what is the *gathering of the lambs* symbolical—the tender, maternal care of *carrying them in his bosom*—but of that "*child-like obedience*" alluded to in the "Appeal?" And what did our Saviour say to his disciples in reference thereto? "Verily I say unto you, except ye be converted, and become *as little children*, ye shall not enter into the kingdom of heaven," Mat. chap. 18, ver. 3. "A child-like obedience," then, we find to be, not "a badge of Quakerism" merely, but a state of mind that must actually be attained before an entrance will be granted into that "city, whose walls are salvation, and whose gates, praise."

I have now gone through the particulars, one by one, which the Reviewer has asserted to be "the badges of QUAKERISM," rather than of "CHRISTIANITY." The remainder of the quotation, is rather a prospective lamentation over the consequences of abandonment of that sound, scriptural and immutable principle which is embodied throughout the whole of these queries, than any distinct appeal on behalf of any "sectarian peculiarity." But even upon this it may be remarked, that in contemplation of so awful an event as the Friends, as a body or society, wandering like sheep that have gone astray on "the barren waste of an empty profession," instead of lying down in "the green pastures of life," "beside the still waters." In the contemplation, I say, of an event so awful, surely the forebodings of brotherly love and Christian compassion, might have merited a more sympathetic reception than the scornful and unjust appellation of "a badge of Quakerism" bespeaks. And would that no cause had arisen to warrant such fear—would that the love of the things of this world had not drawn away the hearts of, alas! too many—would that no "grievous wolves" had entered in, tearing and devouring the flock—would that when the enemy had "come in as a flood," that a greater number had flocked to lift "the standard of the Lord" against him. For, alas! are there not those who, with the Prophet of old, can exclaim, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

Well, I have gone through these "*sectarian* peculiarities," and applied to each of them the test which has been chosen by the Reviewer himself, and to which, I am free to confess, everything that is of truth will be ever ready to submit. And how, let me ask, have they stood the test? Has the aquafortis-touch of Scripture truth changed their colour, and laid bare their impurity? or do they not exhibit in the native brilliancy in which they stand forth, a triumphant refutation of the Reviewer's misrepresentations, and discover themselves to be of that precious

collection, of which, "in that day when the Lord of Hosts shall make up his jewels," he will say, "they shall be mine, and I will spare them as a man spareth his own son that serveth him?" I have shown that each of these "peculiarities," denominated "badges of Quakerism," have, according to the testimony of *Scripture*, the high authority of *Christ* and *his Apostles* to recommend them. The world may own them not—the Scripture-searching Scribes, and learned Rabbies of the day, may count them as foolishness; but it, perhaps, may be as well to remind them, that if they would follow Jesus in the path and after the manner that himself pointed out, it must be with the cross upon their shoulders—the cross which made the young rich man turn away sorrowful, and which Paul declared to be, "to the Jews, a stumbling block, and to the Greeks," (the learned and polished Greeks,) "foolishness; but to them that believe, Christ the power of God, and the wisdom of God."

We have seen in the course of this brief examination, that *Spiritual* worship, is *Christian* worship, and that *ceremonial and figurative rites*, form *no part* of it. We have seen that a minister of the Gospel, is "*called of God*, as was Aaron," and that *all pecuniary corruption in the Church*, should be borne testimony against, inasmuch as the ministry being "a gift of God," incapable of being purchased with money, should be as "freely GIVEN," as it has been "freely RECEIVED." We have seen that *oaths* are forbidden, and that *yea and nay*, is the standard, which we are assured upon divine and apostolic authority, is unsafe to surrender. We have seen that *peace* and *not* war belongs to Christianity, and that "*simplicity of dress and language*," lay just claim to a relationship also. We have seen that an "UNBENDING *adherence to the rule of right*," is earnestly and fervently enjoined upon all who would obtain "the prize of their high calling," and that without a "*child-like obedience* to the *Shepherd's voice*," we shall fail of entering the fold of Christ. Finally, we have been not only taught, that when men seek to bring the simple, pure, and holy principles of Chris-

tian truth, down to the level of their own weak judgments, instead of casting the latter, as well as all their other crowns at the feet of Jesus, there to "abide the day of his coming;" we have been not only taught, I say, in such case, how widely we may deviate from the truth, but I trust we have been taught also, experimentally to adopt the language of the disciple, "to whom shall we go, Lord, but *to thee*, for thou hast the words of eternal life?"

Before I conclude this chapter, I must crave the attention of my readers to an observation or two, upon the following lines from the "Extracts."—"We do the Friends no injustice, in speaking of their thus placing the IMMEDIATE *suggestions* of the Spirit above the RECORDED TESTIMONY of the Spirit. The terms, it is true, in which they express the sentiment, are generally, that THE SPIRIT must be *superior* to the Word. But this is a mere blind—a blind to themselves as well as others, &c." Now, I assert that a direct and shameful injustice is done to the Friends in the latter part at least of this statement, if by "the Friends," he means that part of the Society, that despite the scorn of the world—the scoffs and sneers of Reviewers—the charges of mysticism and so forth, still adhere to those pure principles, and sound doctrines, believed, preached, written, and practiced by such men as Fox, Penn, Barclay, and Fisher; all of which writers hold, in the language of Scripture, which is the Reviewer's "ultimate appeal for the truth of every doctrine," that "there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost,* and these three are *one*." It is therefore not only an injustice, but it is a statement utterly devoid of truth, to say "the Friends generally express the sentiment that THE SPIRIT must be SUPERIOR TO THE WORD," they do no such thing;—on the contrary, THEY SAY, as say the SCRIPTURES, that they are ONE; and I feel satisfied that the writer of this false statement cannot produce a passage from

* Or Holy Spirit, as the more proper interpretation of the Greek word Πνεῦμα is.

the writings of any approved author of the Society, conveying such a sentiment EXPRESSED OR IMPLIED, that "the SPIRIT is *superior* to the Word." Presuming that by "recorded testimony," the Reviewers mean the Scriptures; it is true that the Friends do place in that sense the IMMEDIATE SUGGESTIONS of the Spirit, above the RECORDED TESTIMONY of the Spirit. But if the Reviewer means by "recorded testimony," the Spirit itself, the statement is altogether an absurdity, because the Spirit, as stated by the Scripture, is one with the Father; and, therefore, though its *operations* may vary, it is in its *own* ESSENCE in all times and all places the *same* Holy Spirit—and so says the Scripture." 1 Cor. chap. 12, ver. 4. "Now there are DIVERSITIES of gifts, but the *same* Spirit." And the Apostle states also, that some gifts are ABOVE and BETTER than others, and he enumerates them accordingly, and concludes thus, "But covet earnestly the BEST gifts: and yet show I unto you a more excellent way."—1 Cor. chap. 12, ver. 31. There would therefore be no inconsistency or want of due reverence, but the very reverse, in Friends placing, as they do, "the immediate suggestions of the Spirit, above the RECORDED TESTIMONY of the Spirit, as being "the more excellent way," even did they award it a higher place than they do. And I think the reasonableness and truth of this plain and Scriptural doctrine, may be illustrated in a very simple manner. If, for instance, King William were to direct his private secretary to write to friend Reviewer, and command him to do such and such things, to deliver an oration, or write a book, &c., there is little doubt perhaps, if within his power, but that he would immediately comply, and think himself highly honoured by such a mark of the King's esteem. But if at another time, the King, instead of commanding his secretary to write to friend Reviewer, were to condescend so far, as to call upon him at his own house, and in a friendly manner, and kind aspect take him by the hand, and with his own lips bid him to do so and so; I do not see that he would have any need to despise or un-

dervalue the *former* application, because of the greater condescension, more marked kindness, and *immediate suggestion* of the latter, for although what is "*meant by the King*," is but the King "*in his present influence upon the mind*;" the latter influence I apprehend would be more powerful than the former, and be considered as a renewed and stronger obligation to obey. I am thus speaking humanly, but I trust most reverently, on this solemn and most important subject. We have none but EXTERNAL emblems to represent our views upon the highest subjects. I am therefore fully aware how circumspect, judicious, and reverential we should be in those that we select,—that we use the "form of sound speech," and Scriptural language as much as possible.—"The secret things of God belong unto himself, but those that are revealed unto us, and to our children." It is revealed that there are "gifts, *differing* according to the grace that is given to us,' and according to the humble measure of light bestowed upon me, I am endeavouring to show that the GIFT of the HOLY SCRIPTURES, is not to be esteemed so highly, as the GIFT of the HOLY SPIRIT.

CHAPTER III.

"It is indeed by the power of the Holy Spirit that the heart is softened and opened to receive the truth, and also that the truth, when received, is applied with saving efficacy to the heart, and made to produce fruit unto holiness. But let us, with fixed attention to the following passages, consider the divine testimony to the *authority of the Word*, which word, whether originally written or spoken, *comes down to us* by the revelation of the Spirit, through the Scriptures; constantly bearing in mind that it is through these divine records that we, at this day, have the true knowledge of God—of his holy law, and of the Gospel of life and salvation through Jesus Christ."

In one of the "Extracts" from the "Beacon," Isaac Crewdson speaks something about "misapprehension of terms, leading to confusion of ideas."

I agree with him, that such results are likely to flow from such a cause. It is therefore, very desirable that we either attach the same meaning to the same terms as is attached by others, or that we clearly state our own meaning so as not to be misunderstood. I will endeavour to illustrate this by an example, viz.: Isaac Crewdson and the Reviewers understand by the term, "the Word of God," those writings which are bound up together in one book, called the Old and New Tastament, *distinctively*; and the Bible, *unitedly*. But they APPEAR to have another understanding of it also; for instance:—Isaac Crewdson talks of an "OUTWARD Word;"—Mark—*not* "*The* Word," but an OUTWARD Word; which would lead one to suppose (if they did not, by the general tendency and result of their writings, deny it,) that they believed in an INWARD word also. So that, notwithstanding they interpret "*the* Word of God" to mean the Bible, they still give another meaning to it upon other occasions, when such mean-

ing assists them in the building up of their Babel; but they are, nevertheless, unable to prevent that confusion, which they speak of in so admonitory a style, and which ever must happen to those who would supply the place of the "chief corner stone," for any other that may "comport best with the particular bent of mind" of such wise master builders.

The confusion of ideas, and obscurity of expression consequent upon this misapprehension, or want of clear definition of terms, is fully exemplified in the last paragraph of the quotation I have just selected, —"It is, indeed, by the power of the HOLY SPIRIT that the heart is softened and opened to receive the truth, and *also* that the truth, when received, IS APPLIED with saving efficacy to the heart, and made to produce fruit unto holiness. But let us, with fixed attention, to the following passages, consider the *divine testimony* to the *authority of the Word*, which Word whether originally written or spoken, comes down to us by the *revelation of the Spirit*, through *the Scriptures;* constantly bearing in mind that it is through these divine records that we, at this day, have the true knowledge of God—of his holy law, and of the Gospel of life and salvation through Jesus Christ." What these passages may be I know not, not having seen the work, nor is it material to my argument in this place. The writer, in these passages, speaks of "the authority of the Word as something *distinct* from the Scriptures, although the whole scope and tendency of the "Beacon," appears from other extracts, as well as from the observations of the Reviewers, to have been written with a view to establish the Scriptures, as "the ONLY standard of religious truth." He speaks of "the *authority* of the *Word*," which, in this place, mark! is not asserted to be the *Scriptures*, but "which *Word*, whether originally written or spoken, comes down to us by the revelation of the Spirit *through the* Scriptures." Now, the SCRIPTURES, in this instance, are not made the ONLY standard of religious truth, but spoken of as a MEDIUM through which *another* standard, "the Word," comes down to us, and for

the authority of which Word, our attention is DIRECTED to "the divine testimony," as conveyed in certain passages of *Scripture*, which, I suppose, thereinafter follow.

Now, if it be said, that by "the authority of the Word," the *Scriptures* only are meant, it must surely be admitted that this mode of expression is not only calculated to mislead us, but, from the indistinct, nay, absurd and contradictory phraseology employed, is inevitably calculated to produce "a confusion of ideas." For, in the first place, we are told of "the authority of the Word," we are next informed of the "divine testimony" to the Word's authority, and directed to the place where this testimony may be found. But then, again, for the author to be consistent with the general reasoning and object of his work, *no* authority or standard is admitted but the *Scriptures;* so that, after all,—"the authority of the Word"—the "divine testimony" to it—and the "Scriptures," through which, by the revelation of the Spirit, "the Word comes down to us," are all *one* and the same thing. If any proposition or doctrine can possibly be more perplexing than this, I, for one, must confess myself at a loss to imagine; for if no authority or standard but that of the Scriptures, is contended for by the author in this passage, he has certainly, to my mind, "darkened counsel by words without knowledge," because, if he had used the *same words* to express the *same meaning* throughout the whole of the passage, especially as they occur so nearly together, all constructions, at variance with his intentions, would have been prevented, although his whole process of ratiocination might conclude in a palpable absurdity; for how stands the matter, if the writer is speaking of the *same* thing only; viz., the Scriptures, under these different aspects. The passage would then read thus —"Let us, with fixed attention to the following passages of Scripture, consider the Scripture testimony to the authority of Scripture, which Scripture (*Word* in the quotation) comes down to us by 'the revelation of the Spirit' (which reveals nothing but

when reading the Scriptures, or hearing others read them) '*through the Scriptures.*'" Now, the writer of the passage either predicates thus of the Scriptures ONLY, or he does not. If only of the Scriptures, what does it all amount to? why only to this,—that Scriptural authority is Scriptural authority; and that what the Scriptures contain has, come down to us through the Scriptures—that they bear their own testimony to their authority—that that authority is divine, and that there is no divine authority, for THEIR divine authority, but *the* divine authority that they *de jure* are of themselves. If such be the meaning of Isaac Crewdson and the Reviewers, I must beg leave to differ from them, feeling in my own mind fully persuaded (which persuasion the Scripture recommends) that there *is* another testimony (whether it be acknowledged by others or not) "to the true knowledge of God,—of his holy law,—and of the gospel of light and salvation, through Jesus Christ."

Really, when I read of a person, who I understand for a number of years has been an acknowledged minister of the Society, calling in question the great leading truth upon which every doctrine and practice of the Society is professed to be based; *viz.*—that "the Word of God," according to the Scriptures, "is that light which enlighteneth every man that cometh into the world,"—really when I find a person of such standing and station in the Society, attempting to subvert the very foundation of our hopes, I cannot but with the most earnest and affectionate entreaties, reiterate the language of one of old—"To your tents, oh, Jacob! and to your tabernacles, oh, Israel." Have the Society been thus from the day that George Fox first opened his mouth in the name of the Lord, under "the delusions of Satan, or their own minds?" Were the searching testimonies, written and oral, which they bore against the polluted notions and practices of their day, but mere "suggestions of their own minds?" Was the solemn silence which covered their assemblies, and which, at times, was so miraculously accompanied with evi-

dence of divine regard—was it, I say, but QUIETISM?" Was "the light" to which they called a new light within, set up by themselves? And let me here ask Isaac Crewdson of what has HE been the minister? Hast thou, Isaac, been the minister of the "letter which killeth, or of the Spirit which giveth life."—If only of the letter, thou hast been ministering only thy own "suggestions," instead of waiting till thou hadst been "endued with power from on high."—Thou must know that the principles of the Society recognize no ministry, "but of the ability that God giveth;" why then hast thou, in contravention of that principle, taken upon thyself that "honour," knowing that thy hearers believed the "honour was of God?" And then, most extraordinary? clothed with the weight of this character, thou twinest round and aimest a blow at the very ground and pillar of that Christian ministry, to which thou hast led others to believe thou hast been called. Hast thou all this time been the minister of a religion of "mysticism," "quietism," and those "suggestions," which have "most comported," with thy own "particular bent of mind," knowing at the same time, that those who have sate under thy ministry, have, according to the principles in which they have been educated, most probably been led to appreciate thy communications at a higher price than they have been worth? Thou must either *have been guided* by the influence of the Holy Spirit, in thy ministry, or thou hast *not*. If the latter, thou must be aware that thou hast taken upon thyself an office, which, considering the acknowledged principles of the Society, without reference to their truth or error, thou hadst no right to enter; and common fairness, at least, to speak of no higher principle, should have induced thee, at the very commencement of thy ministerial course to have stated to the members of thy meeting something similar to this—"Friends, having a 'certain impression' upon my mind, that it is my duty to address you, I could not feel easy in allowing us to separate, without relieving my mind from the burden that rests upon it. At the same time, I think honest candour requires

me to inform you, that my opinions upon some very important points are at complete variance, with those of our early Friends, as well as with those, which may be considered as the opinions and principles, which have been held by the Society up to the present day. I therefore wish you plainly to understand, that what I am now about to deliver in a ministerial capacity, is not the effect of *divine influence*, but merely those 'suggestions' which most comport with my particular bent of mind. I look upon the Scriptures as 'the only standard of religious truth' to which 'test' therefore, according to the best of my memory, (not having a Bible in my pocket,) I think it my duty to 'bring these impressions,' which having done, I am "impressed,' that these 'impressions, are *right* 'impressions,' and that they are incapable of being distinguished any other way. I do believe, to be sure, in the influence of the Holy Spirit, but then I do not believe the Holy Spirit ever does influence us 'independently of his revelation through the Scriptures.' We must therefore resort to this 'test;' for when we are in possession of the Scriptures, the Spirit will teach us, all that is necessary for man to know; but to assert that he will do so at any other time, is an 'assumption, which is unsupported by Scripture, (the only test of religious truth) contradicted by fact, and one which renders its votaries a prey to many fatal delusions.' This, Friends, is my view of gospel ministry; I differ also with the Society upon other points; but as this is my first appearance as a minister amongst you, I thought I could not consistently with my sentiments, appear in this capacity without first acquainting you therewith. It appears to me that the Scriptures are the only rule by which the ministry as well as all other things, can be properly understood, and 'to speak of the Holy Spirit as a rule, involves the same incongruity as to speak of God as a rule.'"

In some such language as this, I think, Isaac Crewdson should, according to the opinions he has lately promulgated, have addressed his audience before ever he had presumed to open his mouth, and

break the silence of a religious meeting, in the capacity of a minister of the Gospel, that is, if he held those opinions at that time, and was aware of the character of that estimation in which his testimonies might be held. It cannot be justified either by Isaac Crewdson himself, or by any who side with him, that a person entertaining *such* views of gospel ministry, should assume to himself the duties of that office, knowing at the same time that his audience attached a value to his ministrys, which it did not merit, and which no other ministry, whatever might be the evidence of its authority, could upon I. C's principle, possibly possess. Is it honest, is it just, to allow these false "impressions," so long to have borne sway—to have externally identified himself with the preachers of a great truth, at the same time that he was opposed to it in belief, and in direct and total opposition to a long outward conformity to and tacit recognition of that truth, now for the first time to publish his genuine sentiments; thus offering, as it were a practical illustration of his assertion, that those who believe in the, *immediate* teaching of the Spirit, "independently of *his revelation* through the Scriptures," are rendered "a prey to many fatal delusions?" But perhaps Isaac Crewdson has not all along held such opinions. It may be that their origin is of modern date. He has perhaps laboured sincerely in the work of the ministry, and now, alas! thinks it all to have been the "delusions of Satan," or mere "impressions," the result of misguided zeal, ardent imagination, or educational prejudice. If such be the case, may not the language of the Apostle Paul to the Galatians, be affectionately and appropriately adopted here—"Oh foolish Galatians and unwise, who hath bewitched you, that ye should not obey the truth," and again, "ye did run well, what did hinder you that ye should not obey the truth?" Oh! I well know that this appeal, if sincerely and faithfully applied to ourselves, when we have wandered on the right hand and on the left, is calculated to awaken the soul to a sense of its former obedience and safety, and inspired it with a well grounded fear of its pre-

sent faithfulness and danger. I trust the revival of those lines in our remembrance, may stimulate us to pursue with increasing earnestness after those things to which we are called, to watch closely, to pray fervently, "lest, after having preached unto others," we ourselves become "castaways." Let it not be supposed, that I take upon myself to judge the motives of others. I do no such thing. To Isaac Crewdson alone, and to Him who "judgeth the secrets of all hearts," can be known *how far* he has been right or wrong as an acknowledged minister of the Society of Friends, to publish opinions so entirely opposed to those principles, by the abandonment of which, it can never again be the Society that it WAS. I do therefore deem it to be a matter of the utmost importance, that a doctrine which tends even in the most remote degree to impugn the authority of the Spirit of Christ, in the midst of his Church, should not be tolerated for a single moment, but should be utterly extirpated root and branch.

It is not because men who have professed the truth—preached the truth—suffered for the truth, do after all fall from it,—it is not because men who have walked in the narrow path, swerve off into the broad one—it is not because men who have professed what they do not believe, and are at last discovered to be the hypocrites that they are—that the truth is less noble, less pure, less lovely, less worthy to be followed—it is not because thus abused and kicked about by the rebellious sons of men, that it is less precious in the eyes of Him, who is a "God of truth and without iniquity, just and right is He." Therefore stumble not—marvel not, Friends, that there should be those who fall from the truth. "Hold fast your confidence" in Christ, and "the profession of your faith without wavering," "knowing in whom ye have believed." There were those in the earliest days of the Society, who "ran out from the truth," some this way, and some another; but alas! what a falling off has there been since that time; and what think ye—Is it because the truth has changed; Is it because our grand adversary has quitted his prey,

and men no longer follow that which lusteth to evil? Is it because the world has been transformed to the truth; or, is it not because ye have been conformed to the world, that ye have been so barren and unfruitful? How is it that the way of truth is evil spoken of? How is it that your PRINCIPLES are charged with a "tendency to engender a spirit of pharisaical self-estimation, that is far from being in harmony with the lowly-mindedness of the Gospel?" How is it that ye are "in iminent peril of loving the praise of men, more than the praise of God?" How is it that you stand charged, Friends, with being "in iminent peril of being more solicitous to maintain your reputation in the world, than humbly to approve yourselves to your divine Master?" How is it, Friends, that the leading principle of your religious faith, stands charged with "sweeping thousands, and thousands of our small section of the Christian Church into the gulf of Hicksism and deism?" Are you prepared to charge the doctrine of the light of God in the conscience, with leading to consequences so awful and deplorable? Are you prepared to add to the number of your transgressions, this most ungrateful and heaviest of them all? Are you ready to charge infinite love and mercy, with indifference and neglect, and that the eye of Him who "never slumbereth," hath been closed upon you, whilst ye have thus been hastening to destruction? Will ye—no—ye cannot surely, be lost so far as a body, as to charge your unfaithfulness—your pride—your lusts—your love of the world, and the god of it—to the effect of those pure and simple principles of Christian truth, for which your predecessors were visited with cruel beatings, stonings, cutting off of ears, branding with irons, imprisonments, even unto death?

These were the things which the professors of Friends' principles were, in a day gone by, "in iminent peril" of encountering. The rigour and cruelty of those days, to be sure, are past; but that they are past never again to be revived, is, probably, known to Him alone who keepeth the seals of "the Lion of the tribe of Judah." Bitterness, intolerance, and

hatred of good, still roll along their troubled streams in darkness. The fiend of religious persecution, no thanks to him, or to the vaunted influence of superior knowledge and more refined cultivation, is kept in abeyance by a higher power than man is willing to acknowledge. "The Prince of the power of the air" still "reigns in the hearts of the children of disobedience." Satan is the same he ever was—"a liar and a murderer from the beginning;" and if, through the over-ruling agency of Him "who inhabiteth eternity," and in whom dwelleth all might and majesty, and dominion, he is not suffered to blast with the lightning and the hail, and to afflict with the boil and the scab, his envy and his malice remains the same, and he is still permitted to oppress the suffering seed of the kingdom.

The world has not yet embraced the *spirit* of Christianity, however that part of it which assumes the name, may extol and magnify the bare book which records the mighty deeds that have been done in its power. They read and they talk about these things, but do them not. They will tell you that the Bible is their standard and their ultimate rule; and since it contains the greatest possible variety of instructions, that can be adapted to the greatest possible variety of circumstances in which man can be placed, none find a difficulty to produce authority for the views and principles that conform with their interests or their prejudices; and thus is it torn piecemeal asunder at the headstrong will of any, instead of being sought for as an aid in the discovery and further prosecution of those things which have been already made "manifest by the light;" and hence we find that those principles of moral action, which are most clearly made manifest in the hearts of all, and distinctly testified of in the Scriptures, are, nevertheless, obscured or subdued, misunderstood, or entirely neglected, by bringing down their authority to be tested by a standard which our own carnal desires or interests have erected. It is thus that some men assert a spiritual supremacy over others, erect themselves into a tribunal, from whence alone,

they tell you, can issue the great truths of God. It is thus *they* constitute *themselves* the only legitimate revealers of His will, the learned Rabbies, Scribes, and Doctors of the Bible. It is thus they press into their service the secular arm of power, and force a worldly maintenance from the deluded people, upon the false pretence that they are the only true and authorised venders of wholesome spiritual food.—Yes, they direct you to the Bible, as a voucher for their authority—they point to the Bible as their fixed, and certain, and highest appeal—THEY say, what it nowhere says of itself, that it is the Word of God—that they are the true interpreters of it, and that it declares them to be so: aye, the thirty-nine articles, said an Arch-bishop, according to a reported speech the other day, are founded, some on "the natural principles of religion, others, though at first they might *appear startling*, were capable of being proved by a reference TO SCRIPTURE; and who could wish for more than that they should *be borne out by Scripture?*

Then come the "Scotch Congregational" men, with the same book in their hands, declaring it to be "the ultimate appeal for the truth of every doctrine, and the propriety of every practice." Then the Wesleyan, the Baptist, the Ana-Baptist, the Primitive Methodist, the Muggletonian, the Southcotian, the Independent, the Irvingite, and the rest of the numerous sects, all distinct, and completely averse to the views and interpretations of each other, upon the same texts of their "ultimate appeal," and "only sure foundation;" each following some learned Scribe or Rabbi of their order, till somebody else starts up, with some fresh interpretation, and causes another separation. These all have their "distinctive peculiarities," arising from "suggestions which most comport with their own particular bent of mind." Some say you are justified one way, some another. Some assert certain ceremonies to be essential, which others assert to be non-essential. Some, that have universities, invested by the legislature with exclusive privileges, altogether supported in their anti-christian pomp and grandeur by alliance with the

State, hold up the Bible, and tell you *there* are the records of their rights. Others, who are debarred entrance, hold up the same Bible, and tell you *there* are the proofs that they are unjustly excluded from a participation in these temporal and merely civil benefits—they hold up the Bible, and tell you that it forbids all *forced* maintenance, such as tithes, and the like; but THIS, they tell you, is ALL that it does forbid. It ends here. Its proscriptions extend only to the *mode of payment*, and NOT to the payment itself. *Pay* you must, for the Bible no where authorises the GENTLEMEN preachers of the present day, to degrade themselves by following the menial occupations (at least if they can possibly avoid it) of Simon, the tanner—of Paul, the tent-maker—of Lydia, the purple-seller—or of James and Peter, the fishermen. No, no!—although none of *these* traded out of the Bible, staying in one place, and obtaining as much money as they could from their hearers, for feeding them with their own "suggestions," until they could hear of another place where their "suggestions" and thoughts (given out twice or three times a week upon some few words that had been written or spoken by some prophet before them) would fetch a higher price—although none of these old fashioned preachers (and such are the only true ones) were wont *thus* to preach the gospel, to force an outward subsistence from the means of the people, whether they preached to them or not—yet the "*voluntary system*" is not only sanctioned, but positively enjoined by our "highest rule,"—the Bible—which is our "ultimate standard for the truth of *every doctrine*, and the PROPRIETY OF EVERY PRACTICE."

Thus we see how the different professing sects handle their "highest" and "ultimate rule." I believe that they mostly agree in this—that the Bible is the "Word of God," and that some men should be set apart from the rest of the community, and be *handsomely paid* for what *they* call explaining it—one party affirming that they ought to *take* it, if the people refuse to give it; and the other party, not having the *power* to *enforce* the payment, affirming

they have a right to take so much as they can *persuade* the people to *give* them. With these exceptions, there is scarcely another important point upon which they approach so nearly to unanimity. Their readings,—their preachings,—their forms of praying,—their ceremonies,—all vary more or less from each other, and yet they have all the same "standard of religious truth,"—the Bible. Still, for all this, differing as they do so widely, and contending so stoutly for Scriptural authority to support their several "distinctive peculiarities,"—in the very face of all these glaring contradictions of each other,—with the whole mass in constant motion before their eyes, of these incongruous and irreconcilable doctrines and practices, the Author of the "Beacon," and his eulogists, the Reviewers, notwithstanding they tell you that the Bible is "the only test of religious truth," and that the "Friends," who, in accordance with the Scriptures' testimony, say the "*Comforter, the Spirit of truth*, (and not the Scriptures) will lead you into all truth," are thus rendered a prey to many fatal delusions"—these men, who all disagree with each other, upon what IS the truth, though they all acknowledge the very SAME "ultimate standard," and NO OTHER, by which "the truth of every doctrine, and the propriety of every practice," can be ascertained, nevertheless charge the "Friends" with "mysticism," tendency to Hicksism and "the gulf of deism;" because, most extraordinary! they say in the very words of their own touchstone and "ultimate standard," that "CHRIST is the way, the truth, and the life; if a man followeth me (saith Christ) he shall not walk in darkness, but shall have the light of life;" for such is the plain doctrine of "the light within," professed by "Friends," and which meets with such sneers and contemptuous notice at the hands of these men.

Well, let me conclude this chapter by a word of reproof as well as encouragement, in which I wish myself to be included. Smooth as the path has been made to our feet, comparatively to that rugged road in which our predecessors sojourned on their way to-

wards Zion, have we not, nevertheless, been unfaithful as a people to those testimonies we have been called upon to bear? Have we not compromised too much with the spirit of the world? mixed up too much with its manners, its customs, its honours, and its riches, and so fallen from that spirituality, and word of grace, which is able to build us up," in all that is excellent and good, and which has done so "abundantly" for all those, who have trusted to it in simplicity and faith?—We acknowledge no other infallible leader, no other "ultimate rule," but Christ the light—"the *beginning* and *end* of days," "the *author* and *finisher* of our faith;"—and rest assured that this doctrine, if acknowledged in sincerity and truth, will never lead any "into the gulf of Hicksism and deism," but into the way everlasting, for "let God be true, and every man a liar." "Be ye therefore stedfast, immoveable," and remember that though all men should forsake the truth, the truth will remain the same. One of the chosen twelve forsook it—and some who had received it in the Apostle's days, "fell away." And as one sinner that repenteth, giveth more joy to the Angels in Heaven, than ninety and nine just persons, who need no repentance; so, perhaps, it affords a greater degree of malignant satisfaction, to the evil ones, that one who *was in the light* should fall into the darkness, than it would rage and envy, that ninety and nine, who *were in the darkness*, should be turned to light, and from the "power of Satan unto God." The Truth must finally prevail. It has been evil spoken of, mocked, and oppressed, from the time of Adam until now,—therefore "beloved, think it not strange, concerning the fiery trial, which is to try you, as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."—1 Phil. chap. 4, v. 12, 13, 14.

CHAPTER IV.

In this and the following chapters, I shall endeavour to show, from the authority of the Scriptures themselves, as well as from arguments drawn from existing facts, that the Scriptures are NOT, as the author of the "Beacon," and these several Reviewers say they are, "the only standard of religious truth." It is thus stated in the "Beacon," according to the quotation in the article before me—"It is plain that the rule must be THAT WHICH PROCEEDS from the Spirit and not the Holy Spirit himself. To speak of the Holy Spirit as a rule, involves the same incongruity as to speak of God as a rule. It is clear to demonstration, that there can be no higher rule than the Scriptures. There can be no higher rule than that which is given by inspiration of God. "All Scripture is given by inspiration of God,' therefore there can be no higher rule than the Holy Sriptures." Now these premises may be all very correct, *so far* as they are set forth. "All Scripture," (provided all Holy Scripture is only spoken of,) I most undoubtedly admit "is given by inspiration of God;" but whilst I admit this, and of consequence, the conclusion (*but not the conclusion I. C. educes*) that flows from it, I also deem it to be of the utmost importance to know whether all that you *say* is Holy Scripture, *is really* Holy Scripture or not, and whether there never was, is not now, and never will be any Holy Scripture, but so much of the writings of "holy men," as is at present contained in the book called "the Bible." And in proportion as the consequences involved in my acceptance or rejection of such authority, are of the utmost importance to my well-being both here and hereafter, so is it incumbent upon me to make diligent search, and be "fully persuaded" in my own mind, that I follow "not the

doctrines of men, for the commandments of God."—Neitheir is this the only consideration that is of weight here. Even supposing I grant without inquiry, that every letter and syllable from the first chapter of Genesis, to the last of Revelations, "is given by the inspiration of God," and that within these contracted limits, is included all that he did (which is contrary to the Scripture testimony itself,) at any time make known by His Holy Spirit, to the children of men, still there is no good reason, to show that the whole of those things which were revealed at different times, to different individuals, under different circumstances, are to stand as the *only* appeal, and "ultimate standard," to the end of time, for all states and conditions of men. "The spirits of the Prophets are subject to the Prophets." God is a "God of order," and "not of confusion." Does Isaac Crewdson, and do the Reviewers, believe that any of the Prophets, or holy men of old, whenever anything was revealed to them, tested its genuineness and authority by the *writings* of OTHER inspired men? Was it necessary for Jeremiah, think ye, when the "Word of the Lord" came to him, "as a burning fire," so that he "was weary with forbearing, and could not stay," to run to the writings of Isaiah, and David, and Moses, and the rest of the inspired men, who had committed their several revelations to writing? Think ye he was obliged to resort to these as an "ultimate standard," in order to ascertain whether "the Word," which he declares to have been in his "heart," was from God, or not? And when the Apostle Paul received a "dispensation of the Gospel," not by man, or the will of man, but by "the Holy Ghost," (and there is no other way of receiving it,) did HE also, think ye, "search the Scriptures" that were written up to that period, as an "ultimate standard," or did he not, without reasoning with "flesh and blood," or anything else, "give up to the heavenly vision?" And when the twelve Apostles, after the ascension of our Saviour, had met together at Jerusalem, and "were all filled with the Holy Ghost," what had THEY to consult, to ascer-

tain whether it was the Holy Ghost, or not, with which they were "filled?" And when Peter and John were "commanded not to teach in the name of Jesus," think ye they looked into the writings either of the old prophets or the new ones, to ascertain the validity of their commission? Did they resort to so much of your "ultimate standard," as had then made its appearance in the world, in order to be "fully persuaded" that "the testimony of Jesus, which is the spirit of prophecy," dwelt "richly" in their minds? Did not "the Spirit bear witness with their spirits," and was not that witness, think ye, of superior weight to any other that could be produced? Did they think in that eventful moment, that it was any, "incongruity to speak of God as a rule?" but did they not expressly acknowledge that He WAS their rule, when they said, "Whether it be right in the sight of God, to hearken unto you MORE than unto *God*, judge ye?"

Will Isaac Crewdson and the Reviewers contend that the Prophets and the Apostles were thus compelled to consult the writings of other Prophets and Apostles that had gone before them, in order to be assured whether, or not, it was "the inspiration of the Almighty" that gave them "understanding," or whether it was "certain impressions" of their "own," by which, through "self-importance," they were "blinded," so as they could not distinguish "between the *infallibility* of the Holy Spirit, and their own *fallibility?*" They will scarcely assert this; but if they do, where is the chapter and verse in their "ultimate standard for the truth of every doctrine"—for the truth of this? It is, certainly, a most irrational and extraordinary doctrine, more especially coming from those who, tauntingly, and jeeringly, and gravely too, accuse others of being the preachers of "mysticism," "certain impressions," "suggestions," and other similar phantasies. I say it is a most irrational and extraordinary doctrine, that the influence of the Holy Spirit in the heart of man cannot be distinguished from the mind's own "suggestions," or from "the delusion of the Devil,"

unless it be brought to the records of former "inspirations," with which some holy men were favoured, who have been "at rest from their labours," some, hundreds, and others, thousands of years ago! Where is the chapter and verse, in any part of "the ultimate appeal" for this most irrational and extraordinary doctrine? And supposing, for the sake of more clearly showing its utter groundlessness in all truth and reason, that we ARE to "test" a present revelation to *ourselves*, by a revelation to some one *else* many hundred years ago, *what* revelation, I ask, am I to test it by? Am I to "test" it by what Moses did or said? or by what those did and said who "walked with God" before Moses's time? or am I to look into some of the Prophets, or the Evangelists, or the Epistles of the Apostles, or of that book of heavenly mysteries, called the Revelations of John the Divine; or, is it of no consequence into which part I look, as each and every part is alike competent to decide the important fact? And, again, by what process, in what manner, and way, am I to "test it?" Isaac Crewdson and the Reviewers say, that "if we unhappily flatter ourselves, that we have the knowledge of the will of God, *independently of the written revelation*, by which it has pleased him to convey it, we lay ourselves open to the delusion of the Devil." Now, "if they do sincerely believe and mean in this, that the will of God concerning us," can only be ascertained by reference to so much of the different writings of the Apostles and Prophets, that are contained in the book called the Bible, I think it but fair to ask them, how I am to ascertain the *will* of God in the particular instance I have just specified. The Holy Spirit influences my heart;—thou canst not tell that it does, says Isaac Crewdson and his co-thinkers, unless thou triest it by the best translated copies, of those copies, of those original manuscripts, of those holy men, who, hundreds and thousands of years ago, were under the immediate influence of the SAME Holy Spirit? Well—if this IS to be the test of the genuineness of this influence, HOW is it to be the test? What portion, as I asked before, of the

Bible, am I to appeal to? Or, am I to take any part indiscriminately, as I may open upon it? How am I to set about the work? A "certain impression" or "suggestion" that may "most comport" with my "particular bent of mind," that this text, or the other text, confirms the influence to be of the Holy Spirit, will not do. I am no nearer then to the truth, than I was before—so HOW am I to discover it? Why, both Isaac Crewdson and his friends, when they have brought you to what they call "the ULTIMATE APPEAL," and the "ONLY TEST," and the "HIGHEST RULE," tell you themselves, in direct contradiction to what they tell you before, that *something else* is requisite. They learn, as all must learn that do the same, that the Bible, like themselves, *can do nothing of itself*, that it *is*, what *it* declares itself to be—"of no private interpretation," and that as for any power which it possesses in itself essentially, it possesses none at all—it is a mere dead letter;—and notwithstanding the same truth concerning it, may have been spoken by Elias Hicks, or all the Deists, and Atheists, that have ever lived, it is of ITSELF but a mere "written," (or, more properly speaking in these times,) printed book. Surely, Isaac Crewdson and his co-thinkers, who have extolled it so highly—invested it with such glorious attributes—called it by the name of "The Highest"—even by the name of him who sate upon the "white horse," and who was clothed in a vesture dipped in blood, and his name is called, "the Word of God"—placed it in the judgment seat—as being the ultimate authority to which we can appeal,—surely, after according all these high titles, and noble offices to the Bible, after specifically appealing to it, to confirm the judgment of what they deem the "court below,"—surely, after all this,—they will not report to us that the case does not fall within its jurisdiction, that it is *incompetent* to give a judgment, and must therefore be referred to a higher tribunal? Surely, my friends, Isaac Crewdson and his co-thinkers, cannot say thus! Yes, inconsistent and utterly at variance, as it is with their other assertions, they tell you, in other

words to be sure, but they do tell you positively, that there IS *something else* requisite, besides the "highest appeal," as they term it; and, WHAT do they say that something is? After appealing to the Scriptures, to distinguish between the "*infallibility* of the Holy Spirit," and our "own FALLIBILITY,"—and failing in our object, to WHAT and to whom think ye, they say we must go?—why—to the Holy Spirit at last. "It is indeed by the *power* of the HOLY SPIRIT, that the heart is softened and opened to receive the truth, and also, (that is by the POWER of the HOLY SPIRIT) that the truth, when received, IS APPLIED with saving efficacy to the heart, and made to produce fruit unto holiness." To be sure—Isaac Crewdson and his friends, all testify here to "the truth," the same as Elias Hicks appears to do at times, but such an acknowledgment, by no means argues a tendency to plunge into "the gulf" of either of their errors. I must confess that darkness and "thick clouds of the sky" are on either side, and that I am as unwilling to follow the one, as I am the other, convinced that there is but *one* way, and that way is Christ.

Isaac Crewdson acknowledges in the passages last quoted, that the truth which is even contained in the Scripture, can be received into the heart only by the power of the "Holy Spirit." He is compelled willingly or unwillingly to assent to this, or else, it all comes to those very "suggestions" and "certain impressions," which he asserts has "lately swept thousands after thousands of our small section of the Christian Church, into the gulf of Hicksism and deism." Yes—he is compelled, I say, to acknowledge the *superiority of the Spirit* over the letter,—he bears testimony himself at one time, though he denies it at another, that to HIM belongs the "*power*," even whilst he gives "the glory to another."

If this point was not ceded at last, although their creed would be more consistent with itself, as being far less contradictory, it would nevertheless be based upon nothing sounder than "suggestions," after all; which "suggestions," and certain impressions" would,

according to *their* opinion, be of *authority* when tried by the Scripture, but of NO *authority* without; and as one man's "suggestion" would be as good as another's, the "highest rule," as they call the Scriptures, would be no rule at all. Nor does it stand much, if any, better in REALITY, as it does stand at present; for, if the "Holy Spirit" does not hold intercourse with the soul of man, whereby, and by whose quickening influence alone, man is made a "LIVING soul" —if the Almighty does not reveal himself in any degree—if the knowledge of his will concerning us can be known only at such times when we can "gain access" (not "to the Father," but) to the records of former revelations, with which He was graciously pleased to favour OTHER men, some centuries ago—if the visitations of divine grace and heavenly love are necessarily restricted within bounds so narrow—if the spiritual intercourse of man with the "Father of Spirits" can only be enjoyed with the recorded experiences of other men before us—if He "in whom we live, and move, and have our being," and who never yet said to the wrestling "seed of Jacob, seek ye me in vain"—if He who produceth all things, sustaineth all things, and "numbereth the very hairs o our heads"—if He, "the high and lofty One, who inhabiteth eternity, and whose name is Holy," and who hath promised to dwell with that "man of a lowly and contrite heart"—if the Son revealeth unto us the Father at such times, and on such occasions only, as Isaac Crewdson and the Reviewers declare, I am even then placed in the same uncertainty; for how I am to distinguish *then*, better than I could at any other time, between the INFALLIBILITY of the Holy Spirit, and my own FALLABILITY, is a secret which they do not disclose. I admit, with Isaac Crewdson, that "the question is not what God COULD have done, nor what it was befitting, according to our apprehension, that he should have done; but it is simply what *is* the way which God hath chosen for communicating the knowledge of life and salvation." Isaac Crewdson says, that the way He has chosen is the Holy Scriptures. He calls the Scrip-

tures the "highest rule," and "the written revelation," without which we *cannot* have "the knowledge of the will of God." Now, I am sure that there is no such verse in any chapter of his "highest rule," that says in this respect what Isaac Crewdson says. Isaac Crewdson makes "the true knowledge of God," his "holy law," and "the Gospel of life and salvation through Jesus Christ," synonymous terms with holy Scriptures; but they are nowhere said to be so IN the Scriptures. Such a meaning can only be applied to them by *construction*, and a construction, too, at complete variance with the whole tenor of Scripture evidence. It assuredly is a strange thing, that men who appear so very solicitous to exclude the influence of "certain impressions," and mere "suggestions," from their company in search of truth, should all the time yield up their own judgments to no higher authority—that they should make it a matter of solemn regret that any should be so deluded as "to set up a light within," and yet, after all, to rest themselves upon no other staff, than such as stands upon no surer foundation, than the recorded experiences of other men. They complain, and rightly, of those who "*set up* a light within," whilst *themselves set up* a light without.—Foolish men! their own "ultimate standard" tells them that the only "true light" is set up by Him who said, "let there *be* light, and there *was* light." "*I* am the light of the world, (said Christ) he that followeth me, shall not walk in darkness, but shall have the light of life." But, *no!*—says Isaac Crewdson and his co-thinkers, flatly contradicting (if there is such a thing as contradiction in the world) the very "ultimate standard," the very test for "the truth of every doctrine," which they have chosen for themselves, and others also. No—say they—Christ is *not* the light of the *world*, but only of such PART of the world as have some of the writings of Moses, the Prophets, and Apostles. "He that followeth me shall not walk in darkness, but shall have the light of life." This will not do for Isaac Crewdson and his friends, although they have made the book in which it is so stated, their

"ultimate appeal," they must come in here with a disjunctive conjunction—*but*—no man *can* follow Him (Christ) unless he has the Bible—therefore he must walk in *darkness*, and *cannot* have "the light of life." Such is the "gulf,"—the gulf of darkness into which this doctrine leads, or it leads no where at all. For, if a man *can* follow Christ—if he *can* have "the light of life," without the Scriptures, then the Scriptures are *not* the "highest rule,"—are not the sine qua non that Isaac and his friends say they are. It is clearly and expressly stated in the Scriptures, that Christ said, "*I* AM the light of *the world*." Isaac Crewdson and the Reviewers deny it. What! choose their own "appeal,"—call their own witness, appoint their own judge,—and then reject the testimony and the decree! Yes—so it is—they will not take the evidence as it is given, but they will take it only in conformity to "certain impressions," to "suggestions" which "comport most with their own particular bent of mind." John, the forerunner of Christ's outward appearance, said he came to "bear testimony to that light," and that "that was the true light, which enlighteneth *every man* that cometh into the world." Now, if there is any thing in the meaning of words at all—if there is any stability in their meaning—if they are not to be wrested at pleasure, and twisted about into any sense that men like best—if these things have been "written for our instruction"—if these words mean in this place what they would mean in any other—if "light," means "light," and not darkness—if "THE world," means "the WORLD," and NOT a *part* of the world *only*—if "every man," means "every man," and NOT some few men *only*,—then "it is manifest that light is come into the world," and was in the world before Matthew, Mark, Luke and John wrote their histories, or Paul and the other Apostles, their Epistles; and that it would be in the world, although all their writings, precious, and extremely precious, as I acknowledge them to be, were lost to-morrow.

I am no more, I trust, inclined to follow "certain impressions" and suggestions than Isaac Crewdson

and his Reviewers; and I feel no inclination to be "wise above that which is written" in Holy Scripture, or to "set up a light within, above the revelation of the Spirit of God" therein. I heed not, in this respect, all the "impressions" and "suggestions" from Adam downwards, until now. I am thankful to take that which is written, or, at least, as much as remains of what WAS written, knowing it to have been written "for our instruction." And I also know that a light is already set up. "I have set thee to be a light of the Gentiles, that thou shouldest be *for salvation unto the ends of the earth.*" And I also know that it is written, that "he that followeth me shall not walk in darkness, but shall have the light of life." Still, notwithstanding these plain declarations, we are cautioned not to "presume to speculate" with regard to the Heathen. Right—not to "presume to speculate? But who DOES speculate? These people who caution us against the presumption of speculation, inform us, first, truly enough, that without the Gospel there is no salvation: then, contrary to the evidence of their own "ultimate appeal," that the *Heathen are*, as I shall shew further on, without the Gospel. Why they leave us nothing to speculate upon. The conclusion is inevitable—the Heathen are lost; for they say, the Heathen are *not* possessed of that which ALONE *can* save them. This is pretty well, to be sure; but this is not all; for whilst the witness they themselves bring forth, testifies that Christ is the light of the world, and that those who follow him "shall not walk in darkness, but have the light of life," they say that those ONLY can have the "light of life" who have the SCRIPTURES. They shut their eyes with the book before them, and then implore us not to do the same thing. "And let none of us shut our eyes against what God has made known to us, because (now mark the because,) because there are other things which, in his wisdom, he hides from us;" amongst which "other things," they include the state of the Heathen. Were ever men more bewildered with their own "impressions" and "suggestions," or more confused in their

manner of publishing them, than these men? They first shut their own eyes to the meaning of plain words—to the truth, as it is written and made known; and then, as though their eyes were wide open, advise us not to follow their unwise example. With their eyes thus shut they give us a "certain impression" for the truth of God, backed by a certain "suggestion," which "most comports with their own particular bent of mind," leave the conclusion to be drawn thereupon *inevitable*, and then charge us not to speculate upon that very self-same conclusion, which they themselves have placed out of the field of speculation.

Before I enter more *minutely* into a consideration of the grounds upon which the doctrine of the Scriptures being the "highest appeal," is founded, it will be necessary for me to explain what I understand by the terms, "true knowledge of God,"—"his holy law," and the "gospel of life and salvation through Jesus Christ." It is evident by the manner in which these terms are employed throughout "the Extracts," that the different writers therein, use them in a synonymous sense with the Scriptures. Now, I do not believe them to have any such meaning properly. If in any part of their "ultimate appeal for the truth of every doctrine," they can produce a single passage in which either of these three terms is predicated of that portion of Holy Writ bound up in one volume, called the Bible, I will admit their authority; but if not, I shall treat such interpretation of these terms only with that courtesy, which is the due of "certain impressions," and those "suggestions which most comport with their particular bent of mind," who assert it. I will therefore give what I understand by the terms, which is no other than as they are explained in the Scriptures themselves. I presume not to give any other definition, I dare not say that they mean the Scriptures; and the Scriptures, I repeat, say not so of themselves. The Scriptures narrate, that our Saviour said to his disciples, "If ye had known ME, ye should have known my FATHER ALSO; and from henceforth ye KNOW him,

and have SEEN him."—John, chap. 14, ver. 7. "No man KNOWETH the Father but the SON, and he to whom the SON will reveal him." "To whom Lord shall we go but to thee, for thou hast the words of *Eternal Life?*" By the first text, I am told the "*true knowledge of God,*" is the knowledge of CHRIST. In the next text I am told, the *way* to the knowledge of the Father is through or by Christ.—And in the last, I am told that the knowledge of the Father and Son, is *life* eternal. And thus is clearly seen how "Christ is the way, the truth, and the life." Now, with respect to "God's holy law." The Scriptures declare, that there was a law written by the "finger of God" on "tables of stone," and given to Moses, for the SPECIAL observance of the ISRAELITES; I say for the SPECIAL observance of the Israelites, because independently of that *particular* law embodied on the "tables of stone," there was the *universal* law, which was written, not upon "tables of stone," but on "fleshy tables of the heart," which was in the hearts of the *Israelites* as well as in the hearts of the Gentiles; which *special* law, whatever were its peculiar ordinances, was not at variance with the *universal* law, (for all "God's ways are equal,") but in perfect unison and harmony with it. "For this commandment which I command thee this day," (said Moses to the children of Israel,) "it is not HIDDEN from thee, neither is it FAR off. It is not in Heaven that thou shouldest say, who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, who shall go over the sea for us, and bring it unto us, that we may hear it, and do it. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." It may be objected, that no reference is made here to any other law, but the law written upon the "tables of stone," since it was made a part of their duty to learn it themselves, and teach it their children, and might therefore be said to be "in thy mouth, and in thy heart." But this was not the Apostle Paul's view of it, for in his Epistle to the Romans, in the

tenth chapter, he directs their attention to the difference between the *special* law given to the Israelites, and the *universal* law which they in common had with all the Gentiles; calling one "the righteousness of the law," and the other, by way of distinction, as well as de jure and defacto—"the righteousness of faith," and in so doing, quotes the very words in which Moses described the latter, (viz.—"the righteousness of faith") to the children of Israel, first of all quoting what he (Moses,) had said of "the righteousness of the law." Thus—"For Moses describeth the righteousness which is *of the law* that the man which doth these things shall live by them. But the righteousness which is *of faith*, speaketh on this wise, say not in thine heart, who shall ascend into Heaven? (that is to bring *Christ* down from above,) or who shall descend into the deep? (that is to bring up *Christ* again from the dead:) but what saith it?—The WORD is nigh thee, even in thy mouth and in thy heart; THAT is the WORD OF FAITH which WE preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

This then is what I believe to be "the holy law of God," and that this law is written upon the heart of every human being. "For there is no difference between the Jew and the Greek, for the same Lord over all, is rich unto all that call upon him." And it is evident that this universal law, was *the* law referred to by Moses when addressing the Israelites upon the occasion alluded to, and not the SPECIAL law which was written upon the "tables of stone."—Thus far as to the "true knowledge of God," and his "holy law;" and now as to what I understand by "the Gospel of life and salvation." The Apostle writes to the Romans, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek." This then is what I apprehend to be the Gospel, what the Apostle says it is—"the power of God unto salvation," &c. If it

be asserted that the Scriptures are "the power of God unto salvation," I reply, that PAUL says the GOSPEL is "the power of God," and that YOU say the SCRIPTURES are; but that throughout the Scriptures, which are your "ultimate appeal," no such thing is affirmed of them. Paul declares the GOSPEL to be "the power of God," and he declares to what END the power is directed, in reference TO the Gospel, viz. —"unto salvation." Can this be affirmed of the Scriptures? Are they THE power of God?" If they are NOT the power of God, they are NOT the GOSPEL, for the Gospel IS "the power of God." If it be said that Paul told Timothy that the holy Scriptures were able to make him "wise unto salvation," I reply—truly; but then not of themselves; they did not *themselves* possess the power; they were only INSTRUMENTALLY capable of effecting that end: they were, and are, capable of making "wise unto salvation;" but not, I repeat, by any power of their OWN, any more than could Paul by his preaching, who confessed his own weakness, but yet said, "I can do all things." How could he do all things? Why, "through Christ," (saith he,) "that strengtheneth me." And so the Scriptures were able to make Timothy, and others as well as Timothy, "wise unto salvation." But how are they able to make "wise unto salvation?" Why, "through faith, which is in Christ Jesus." The Apostle Paul, who makes frequent use of this word, Gospel, as well he might, being ordained a preacher thereunto, thus exhorts the Colossians—"If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister." Now, without entering into any verbal criticism, which has been indulged in upon the word TO in this text, it is evident, even if the Gospel had not been so explicitly defined as we have just seen, that this single passage would be quite conclusive against the SCRIPTURES being the Gospel. When Paul wrote this to the Colossians, all the Scriptures which at present com-

pose the Bible, were not written, therefore the Colossians could not have heard them; but Paul says, they *had* heard the Gospel. The Scriptures, therefore, were NOT the Gospel. Nor could the Scriptures, even supposing they had been written, have been preached to every creature under heaven. To suppose that they had, would be assuming, for a fact, that which was impossible; and as I apprehend no one would be so foolish as to assert it, I shall not be so unwise as to waste more time in refuting it.

Taking for granted, then, that the Scriptures, in Paul's time, had NOT been "preached to every creature under heaven," it is clear that the Scriptures are not the Gospel; for Paul declares that, in his time, the Gospel "WAS preached to every creature under heaven."

I have now given, according to Scriptural definition, the meaning I attach to the terms, the "true knowledge of God," "His holy law," and "the Gospel of life and salvation;" the whole of which centres in Christ, in whom "dwelleth all the fulness of the Godhead bodily."

I could, had I felt disposed, have adduced many more texts shewing that these views are sanctioned by Scripture; but, as, in the course of this work, more suitable opportunities will occur, I shall not, at this place, enlarge upon them, satisfied that to every candid and unprejudiced mind, I have done enough to prove that my view of these matters is in accordance with the express words of Scripture, and that any other appropriation of the terms is not warranted by Scripture, nor, as I trust I shall prove, by the evidence of existing facts.

Isaac Crewdson says, that it "involves an incongruity to speak of the Holy Spirit and God as a rule." I cannot, myself, see any incongruity that it involves; for, although I do not at this time, remember any passage in Scripture in which the identical word, rule, is applied in such a relation, there are, nevertheless, numerous places in which words of the same meaning are so employed. We are exhorted to "WALK BY the Spirit," and to be "LED BY the Spir-

it," and are encouraged to believe that the Spirit will "LEAD" us "into all truth." Our Saviour told his disciples to "be perfect, even as your FATHER in heaven is perfect." And the Apostle Paul writes to the Ephesians—"Be ye *followers* of God, as dear children." Eph. chap. 5, ver. 1. Now, whether we use the words pattern, or guide, or any other word that conveys to us the same meaning, appears to me of but very little consequence, although it sometimes happens that out of many synonymous words, there is one more appropriate in all respects than the rest, for the precise meaning we wish to convey. Our Saviour is, I think, by most Christians, spoken of at times as a pattern, a guide, &c. To which, perhaps it may be replied, that it is his works, his manner of life, &c. that are here alluded to; but is not this making an exception in favour of those who think with you, which you will not grant to those who do not? Does not the common custom of our language allow us to speak of this man as our rule—our guide—our pattern, &c.? And although we probably do not mean the man in propria persona to be the rule, &c., but to that which he does or says, nevertheless, we are not apt to consider that it "involves an incongruity," in this particular application of the terms.—Neither is this form of expression, when thus applied, Scripturally unsound. For our Saviour not only POINTS the way—not only REVEALS the truth—not only LEADS to life; but most distinctly and emphatically declares,—"I AM the way, the truth, and the life."

And there is another point, upon which I must just make a remark or two, before I close this chapter. "By vainly attempting," (says I. C.) "to compare the *Scriptures* with the Spirit, and asserting that the Spirit is a higher rule, they depreciated the attested revelation of the Spirit, the only standard of religious truth. Yet this attempted comparison, whatever might be their view of it, was not between the Scriptures and the Holy Spirit, (for these admit of no comparison, but in reality, the comparison was between the true revelation of God by Holy Scrip-

ture, and impressions made on their own minds." I suppose that the parties alluded to in this paragraph, are Elias Hicks and his followers; but, whoever they are, is of no importance to us. It is evident, in accordance with the testimony of Scripture itself, that if they went about interpreting Scripture, by the light of their natural understandings, or the mere "impressions" wrought on their minds, by the power of their own imaginations, that they "wrested" them, as must inevitably be the case, with all who do the like, "to their own destruction." But there *are* "impressions," whatever Isaac Crewdson and the Reviewers may say to the contrary,—there *are* "impressions" which are neither the offspring of our own fancy,—the result of our own reasonings, —or, the produce of any external cause whatever; which, although they can abide *comparison*, inasmuch as truth cannot contradict itself, nevertheless, need it not, because they are in "demonstration of the Spirit, and with power."

I do not deny, in a conditional or restricted sense of the word, the Scriptures to be a rule; but they are no more a rule to those who do not walk by them, and lead the life they require, than is the Spirit a rule to those who despise its influence, and are "aliens" from its power. Nor must we be intimidated from giving glory where glory is due, or from humbly attempting to show the might and majesty, and exceeding excellency of the source and fountain of light and life itself, because others have attempted a *comparison* between the bright and glorious beams that have been poured forth from it, and the feeble sparks which the natural fire of their own hearts has kindled. And thus it stands as I. C. and the Reviewers, sometimes please to put it themselves. They do not upon *all* occasions confound things which are essentially different—they sometimes make a distinction themselves between *the revelation*, and *the Spirit which reveals*. "It is plain that the rule (by which I. C. means the Scriptures,) must be THAT WHICH PROCEEDS FROM the Spirit, and NOT the Holy Spirit itself." So that after all, I C., who says, that the

"Scriptures and the Holy Spirit, admit of *no* COMPARISON," does himself COMPARE them, and tells us the result of his comparison, viz.—"that it is clear to demonstration, that there can be no higher rule than the Scriptures." If he has NOT compared them, how can he tell that the one IS a rule, and that the other is NOT?—And may we not, by transposing the words Scripture and Spirit, into the respective place, which each at present occupies in the paragraph of his own making, say,—"By vainly attempting to compare" the Spirit with the *Scriptures*, and asserting that the *Scriptures* are a higher rule, he has depreciated the authority of the Spirit, "the only immutable standard of religious truth." Yet (we may continue in almost his own words)—yet this attempted comparison, whatever may be his view of it, is not between the Holy Spirit and the Scriptures, but in reality the comparison is between his "impressions" regarding the Holy Spirit on the one hand, and his "impressions" regarding the Scriptures on the other. And, supposing that Isaac Crewdson had not, in refutation of himself, entered into ANY comparison, yet what more than a "suggestion comporting most with his own particular bent of mind," is it for him to say that they "admit of no comparison?" The gratification of a vain and imperitnent curiosity in things of so high and holy a kind is certainly to be deprecated and utterly disowned; but in integrity of heart and simplicity of mind, to make "diligent search" after truth—to "prove all things, and hold fast that which is good," is not only lawful in itself, but is expressly recommended by apostolic authority. Therefore, when men assert that the writings of other men who lived centuries ago, and wrote under the influence of the Holy Spirit, are a "higher rule" to me, than the influence of the *same* Holy Spirit upon my OWN mind; I surely am not to be dissuaded by an assertion, grounded upon *no reason whatever*, that "these admit of no comparison," although coming from Isaac Crewdson, and backed by the great authority of the "Scottish Congregational Magazine." I am not to be dissuaded from placing before

my own view, or that of others, the distinctive characters and offices of the Scriptures, and, with all reverence be it said, of the Holy Spirit. Humanly speaking, the Scriptures are always at our command, but "the Spirit* bloweth where it listeth, and no man knoweth whence it cometh, nor whither it goeth." The operations of the Holy Spirit are clearly defined in many parts of the Scriptures, and He is declared to be *one* with the Word. The Scriptures also declare what *they* are, as well as the *end* for which they are designed—the powers, and essence of both are there distinctly defined, so far as Almighty wisdom has seen meet to reveal them;—and if men, yielding to "certain impressions" and "suggestions" of their own minds, attempt either to depress the one below, or exalt the other above its respective station, it appears to me rather too much like "straining at a gnat and swallowing a camel," to say they "admit of no comparison," because we refer to "the true revelation of God by the Holy Scriptures," their own "ultimate appeal for the truth of every doctrine," to find what is there revealed of both, and what, de jure and de facto, both are declared to be.

A few words more upon comparison, and I have done with it. Equals and extremes appear to me the only things that do not admit of comparison. A spirit infinitely good, and a spirit infinitely bad, ad-

* The GREEK word in this place is the SAME as it is in all other places, where it is translated *Spirit*. And Samuel Fisher observes upon it, "Ghost is that terrible word which the *ghostly Fathers* have used to frighten poor simple people with, in their *liturgies*, *talkings*, *treatises*, and translations, it sounding somewhat more hideously than the word *Spirit*; or else I know no reason why they render not the *Greek* word by that English word, *Spirit*, in one place as well as another; for it is the same word all along in their *original copies*, as well where they translate it *Ghost* and *Wind*, as they do in one place, John, chap. 3, ver. 8, as well as where they translate it *Spirit*. But it would be an *uncouth sound* to say *Ghost* in most places, where the word *Spirit* stands: as it were strange to say, *the Ghost of God witnesseth to our Ghosts*, &c. *The Ghost lusteth against the flesh, and the flesh against the Ghost*, &c. *Such as are led by the Ghost of God are his sons*, &c. *The Ghost helpeth our infirmities*, &c.

mit of no comparison; but infinite degrees exist throughout the infinite series which constitute the medium between them; and as some men approach nearer to the source of good, so others approach nearer to the source of evil. "Ye are of your father, the Devil," said our Saviour to the *Pharisees*, "and the works of your father ye will do. He was a liar and murderer from the beginning." Thus did our Saviour institute a comparison between the works of evil, and the grand parent of evil. And to his *disciples* he said, "Be ye perfect, even as your Father in heaven is perfect." The Apostles advise us to prove, try, and examine ourselves—and how are we to do it?—what standard are we to resort to? Why to no less than the eternal and immutable standard of perfection itself—the Father. "Prove all things," says the Apostle, and—"beloved, try every spirit, whether it be of God." Now, if "EVERY spirit" is to be tried, and "ALL things" are to be proved, then NO spirit, and NO thing are exempted from proof and trial. But we cannot prove a thing without comparing it with something else; therefore, unless the *Scriptures* are one and the same thing with the Holy Spirit, they come within the circle of those things that are to be submitted to proof and comparison.—You can institute a comparison between them and other writings if you like, and you need not fear the consequences—they will bear it,—yes! their true excellency will appear stronger by the contrast than otherwise; and you can compare them with the Divine Source from whence they have emanated—you need not fear, for their title will be confirmed, and their testimony acknowledged; so that the Scriptures can be compared with the Spirit that gave them forth; but, strictly speaking, the Spirit cannot be compared with them, BECAUSE being of infinite perfection, it demands no comparison. "To whom," asks the prophet Isaiah, "will ye liken God? or what likeness will ye COMPARE unto him?" Therefore, although we may positively assert of the Scriptures that they *do* admit of comparison, yet we can only say so of the Spirit *conditionally*, inasmuch as

He is the immutable standard by which the Scriptures and all spirits may be proved and tried. "He (the Spirit of truth) shall teach you ALL THINGS."

CHAPTER V.

IN the last chapter I stated, according to Scriptural authority, what I understood by the terms—"the true knowledge of God,"—"his holy law"—and "the Gospel of life and salvation, through Jesus Christ." And in that sense alone, as there expressed, I use them throughout these pages.

I also showed, according to Scripture evidence, as well as by the practice of common discourse, that no incongruity is involved in speaking of the Holy Spirit as a rule; and although I might have adduced many more texts of Scripture than I did, to fortify my views, yet, as I should probably have occasion, in the progress of this little work, to bring those passages before us, I thought that I had advanced a sufficient number to establish my position, without the introduction of any more. I shall now come more closely to examine the grounds upon which Isaac Crewdson asserts, that "it is clear to demonstration, that there *can be no higher* RULE than the Scriptures." The way in which Isaac Crewdson demonstrates it is this —"There can be no higher rule than that which is given by inspiration of God."—"All Scripture is given by inspiration of God." 2 Tim. chap. 3, ver. 16.—"Therefore there can be no higher rule than the Holy Scriptures." Upon which the Reviewer remarks—"In our anticipations of benefit from the distinct admission and extending prevalence of this primary principle," *i. e.* ("that there can be no higher appeal than the Holy Scriptures,") we are influenced by a deep conviction of what the writer says elsewhere, page 149—"That in proportion as SCRIPTURAL TRUTH is embraced, the Church will be brought

to 'the unity of the faith and the knowledge of the Son of God.'" I most unhesitatingly agree with the conclusion of the Reviewer in this latter quotation from the "Beacon," "that in proportion as SCRIPTURAL TRUTH is embraced, the Church will be brought to 'the unity of the faith, and of the knowledge of the Son of God.'" But then comes the very question at issue--are *the Scriptures*, and *Scriptural truth* one and the same thing? The Reviewers, and Isaac Crewdson, according to their views and principles, say they ARE; I, on the contrary, according to my views and principles, say they are NOT. They say,—according to their views, that the Scriptures, ARE the truth TESTIFIED OF, by, or in the Scriptures;—I say, that the SCRIPTURES are ONE thing, and the TRUTH they TESTIFY of is ANOTHER. Now, what do the Scriptures say themselves upon this point? What do they say IS the truth? This is the question remember that Pilate put to our Saviour,—"What is truth?" And if, for inscrutable reasons, he saw fit not to reply to the interrogation of this wicked governor, who, at the very time that he put the query, was prepared to act in opposition to the very dictates of THE TRUTH in his conscience, and who shortly after called for water "and washed his hands, saying, I am innocent of the blood of this just person," thereby confessing that he was trampling "the truth" under his feet, and needed no Scriptures, or outward declaration, to tell him what it was;—nevertheless, the Scriptures elsewhere declare, that "the truth" is no other than Christ himself. "I am the way, *the truth*, and the life," said our Saviour to his disciples. And in that beautiful prayer to the Father, just before he was delivered up into the hands of sinners, which is preserved by John, he prays for his disciples thus, "Sanctify them through thy truth, THY WORD is TRUTH."

Now, the histories of Matthew, Mark, Luke, and John, the Epistles of Paul, and the rest of the Apostles who wrote, could not at that time have been committed to writing, for a number of the events therein treated of had not transpired; therefore

"sanctify them through THY WORD," could not mean the Scriptures which we possess. If it meant Scriptures at all, it must have meant such Scripture as was then in existence, and not that which was to come; for if it had meant that which was to come, then could not all those for whom Jesus prayed, have been sanctified; for Paul declares, when writing his FIRST Epistle to the Corinthians, that "some brethren had fallen asleep." But, is it necessary thus to reason? Is it not written, so that "he who runs, may read" if he will, what the Word of God is? Does not our Saviour say, "thy Word is TRUTH?" And if we make a further inquiry, do we not find that our Saviour declares *himself* to be "the truth." Then, according to Scripture testimony, how does it stand? Why thus—"THY Word," says Jesus, in prayer to the Father, "is TRUTH," and again "*I* am the truth," &c. And further, "the Word was with God, and," (not only with Him, but) "was God." If, therefore, the Word of God is Truth, and if Jesus is The Truth also, then is Jesus one with the Word;—and if the Word is God—then is Jesus and the Word one with God—"Sanctify them," says Jesus, "through thy WORD." If then the Word means the Scripture, Jesus was supplicating of the Father for sanctification, through the writings of holy men who had not yet been inspired for the purpose. And do Isaac Crewdson and the Reviewers mean to say, that "the Word" here spoken of by Jesus, means the Scripture, and that the heart of man can be sanctified by the writings of the Evangelists and Apostles? Can any facts they relate, however important, or any truths they reveal, however glorious and sublime, have any effect by virtue of themselves alone, to cleanse the heart of man and purify his soul from the pollutions of sin? Are we not "sanctified," are we not justified through Him, and by Him who "wrought deliverance for us," by his death upon the cross?

Why—Isaac Crewdson, as I have showed before, is obliged to acknowledge to the inadequacy of the Scriptures to this end, and is compelled to resort in the LAST place, to the same Almighty Power, that

we acknowledge both FIRST and LAST. He expressly says, that "it is indeed by the power of the HOLY SPIRIT, that the heart is softened and opened to receive the truth, and also that the truth when received, is applied with SAVING EFFICACY to the heart," &c. But, yet he denies the exercise of this power—disputes the capacity of the heart to receive the truth—and when received, contends it cannot be savingly applied, but *in conjunction with the Scriptures*,—thus rendering the Holy Spirit powerless without them. If this is not the result of their doctrine, it has no result at all. If it means not this, it means nothing. For further on, the question is asked, and to about as much purpose, and for as substantial reasons as the question was asked by Pilate, "what is truth?"—it is asked, "what is the amount of evidence that this is," (that is "the work of conversion by the power of the Holy Spirit,") "ever done wholly without the instrumentality of the *outward word*, either immediately or indirectly applied?" To be sure, Isaac Crewdson puts it by way of interrogation here; he does not say in direct and positive terms that there is NOT any evidence, but the whole fabric of his reasoning, stands upon the assumption that there is *not* any; and therefore if he knew that there was, or believed that there was, it is both unjust and uncandid, to ask, if that is true which he either believes to be true, or knows to be so, and then to build his argument upon the assumption of a contrary position. Really this comes with a very ill grace from men who charge others with mysticism, —following their own impressions and suggestions of "setting up lights," and being "wise above that which is written."

Where is it written, let me ask, but in books of fallible men like themselves, that the Holy Spirit does NOT effect the work of conversion in the heart, "without the instrumentality of the outward word, either immediately or directly applied?" But stop, —Isaac Crewdson asks if it "is ever done WHOLLY," implying that it may be done in PART, "without the instrumentality of the outward word." If this is not

believed, why employ the word "wholly," which creates the inference? If it is believed, it is a most unscriptural belief; for it is declared that "He who began a good work in us will perfect it," and that "Jesus is the AUTHOR and FINISHER of our faith." In short the doctrine is so contrary to reason, so inconsistent in itself, and so opposed to Scriptural testimony, that one would almost suppose that nothing but the spirit of controversy for its own pastime, could ever have broached any thing so transcendantly preposterous.

Since, then, the Author of the "Beacon" acknowledges, and the Reviewer coincides with his views,—that the knowledge of the truth, even by reading of the Holy Scriptures, can only be obtained by the preparatory operations of the Holy Spirit upon the heart, and that when received can only by the same power be rendered capable of producing "fruit unto holiness," is not the same watchfulness required, in order to the attainment of correct and clear views of the Gospel, as it would be were the external means of Scripture withdrawn? Is there not the same danger of being "blinded by the self-importance which their own delusions may produce," when reading the Scriptures, as at any other time? Does the simple fact of reading the Scriptures place us of necessity in a situation in which we are made incapable of delusions of our own, or of Satan's either! Christ says, "My sheep know my voice, and the voice of a stranger will they not follow." But the author of the "Beacon," and his friends the Reviewers, according to their views of Christianity, would lead us to conclude that the voice of Christ cannot be heard except in the writings of the Old and New Testament, for they exclude the influence of the Spirit but in conjunction with the text, or as I. C. calls it, "the outward word," so that unless a man either has the power of fleeing to his Bible, or has his memory well stored with its contents, he is left not only a prey to the delusions of the evil one, but to every suggestion of his own mental powers. And I would fain ask the advocates of this extraordinary doctrine, how

they can assure themselves or others that this is really "the truth as it is in Jesus?" What reason can they give for this hope that is in them, that their hope of life and salvation, and other men's hope of the same, rests entirely upon the Holy Spirit's operation on the heart at such time only, when with the outward eye and ear, they are reading or hearing read, the writings of Prophets and Apostles, and just so much of them too, as the learned men of the world have thought sufficient for the purpose? Is this really a truth, or is it only a suggestion of the mind, or is it a delusion of Satan? If it be a delusion of Satan, we know him to be the "father of lies," and therefore that he should tell this lie would not surprise us—if but a mere "suggestion" of the mind, unaided by any satanic prompter, then the "suggestion" of my mind, or of the mind of any other person, is as much authority against it, as the "suggestion" of Isaac Crewdson and the Reviewers on its behalf. If, however, it be a scriptural truth, I would ask I. C. and his friends, what portion of the Scriptures they were reading at the time, when the influence of the Divine Spirit prepared their hearts for its reception? For, mind—according to their declarations, the Scripture is "the ultimate appeal for the truth of every doctrine," but is nevertheless incapable of conveying the truth to the heart WITHOUT the influence of the Spirit;—therefore if it be the truth that the *Spirit* does not convey the truth without the Scripture as an auxiliary, any more than does the Scripture without the Spirit's assistance, and since it is contended that the truth *is not* communicated but under these circumstances, then this truth itself respecting their united efficacy, and their separate inefficiency, must have been revealed at some time or other, when they were reading or thinking of some portion of the Scriptures.

Now, the influence of the Holy Spirit is completely denied by this doctrine, except upon certain conditions—which conditions are a reference to revelations vouchsafed to "holy men," centuries and centuries ago, originally recorded in another language,

and translated into ours, not from the original copies themselves either, but from copies of those copies, of which, probably, I may say more further on. Under these circumstances alone, say they, *does the* Holy Spirit operate upon the heart of man. And how do they prove the truth of *this* doctrine?—why, by referring you to these aforesaid revelations, and putting constructions upon some passages therein contained, in conformity to those "suggestions which most comport with their own particular bent of mind."—Yes! they refer you to these self-same revelations, inasmuch, as they say, they are "the ultimate appeal for the truth of every doctrine," and, therefore, of THIS. They must have gone there themselves to ascertain it—and when there, they could not have received it but "by the power of the Holy Spirit," which had "softened and opened" their hearts for its reception; for, say they, "It is indeed by the power of the Holy Spirit that the heart is softened and opened to receive the truth." Now, let me put these plain questions to them.—To what part of the Bible did you apply for the truth of THIS doctrine? And when you did so apply, did the "power of the Holy Spirit soften and open your hearts to receive it as a truth?"—Did the Holy Spirit reveal to you that this doctrine is truth?—Are you prepared to say that such is the case?—because, if you are NOT, it resolves itself into a mere "impression," "suggestion," or "delusion of Satan;" and "physician, heal thyself,' may be accompanied with the words of Isaac Crewdson himself, where he states "how important is it that all, especially those who *profess* to be *ministers of Jesus Christ,* should possess correct and clear views of the Gospel, as taught in the Scriptures: lest, blinded by the self-importance which *their own delulusions* produce, and not distinguishing between the infallibility of the Holy Spirit, and their own infallibility, they become *blind leaders of the blind.* For if, by any partial or distorted statement, they produce an IMPRESSION which the whole counsel of God, as revealed in Holy Scripture, does not warrant, they dishonour its divine Author, by *pretending his au-*

thority, for what he has *not revealed;* whereby they greatly endanger the souls of those who receive the *erroneous impression.*"

Has THIS doctrine, then, God's authority? Has his Holy Spirit revealed it to you? And were your hearts opened and softened for its reception, at such time, under such circumstances, and by the specific *modus operandi*, by which alone its truth, according to your statement, could be established? Mind, this is your own process of discovering truth; and I only ask you whether you maintain this doctrine, for truth, as the result of this process? It will not do for you to heap text upon text, and then tell me that it is in conformity with "the true revelation of God, by Holy Scripture." "The test," you have so vauntingly held up in the face of day, must not be thus dexterously and ingeniously eluded—you must not talk about the Holy Spirit opening and softening the heart to receive the truth, and then, confounding all precision of speech and distinctness of ideas, give us your *constructions* of texts of Scripture, as "the true revelation of God:"—this will not do! Clearly and plainly tell me, has, or has not, the Holy Spirit revealed to you, that he only reveals truth to man "by the instrumentality of the outward word (the Scriptures,) either immediately or indirectly applied?"—If you say he has NOT revealed it to you, then the "reason for the hope that is in you" is derived from "impressions" made on your minds by some particular texts of Scripture, or perhaps, from one of the other two causes, which yourselves have assigned as the "reason for the hope that is in" others. If, however, you expressly declare that the "truth of this doctrine" *has* been revealed to you, I reply, that I KNOW, whatever you may think or know either, that God's Holy Spirit has operated, does operate, and, I pray, may continue to operate, and not be quenched, in my heart without the assistance of any external means whatever; not that I mean to assert that He invariably does operate, independently of such means, as you assert to the contrary, that He never does act without. And, whether you own it or not, I KNOW

that "a manifestation of His Spirit" is given to me; and not to me only, but "to every man, to profit withal." And though there may exist that darkness which comprehends not the light—although it may not be observed from inattention or gross wickedness—although its existence may be denied, and the very name derided and held up to scorn, it, nevertheless, "shineth in darkness;" and to those who are willing to bring their deeds to it, that they may be judged, it "will shine more and more, unto the dawn of the perfect day." You may deny it;—what of that? Shall I not believe the evidence of my own senses, and only *fancy* I see the sun when I de facto *do* see it, because a blind man, or an obstinate man, or a deluded man, tells me I do not? And am I to doubt what I DO really feel? Am I to doubt what I *do* really *know*, because other men tell me that I do not feel, and do not know, any more than themselves, what I really do both feel and know? In short, my reply shall be summed up in the language of Scripture, "What, know ye not that Christ is in you, *unless* ye be reprobates?"

"There can be no higher rule than that which is 'given by inspiration of God;'" is the ground upon which Isaac Crewdson has derived his axiom that "there can be no higher rule than the Holy Scriptures." He says that it is clear to demonstration. And how does he demonstrate it? thus:—"'All Scripture is given by inspiration of God'—therefore," &c. Now, with all proper respect for the logical powers of Isaac Crewdson and the Reviewers, I must beg leave to say, that the second foot of this syllogism is not equal with the first. Taking for granted that the demonstrative pronoun "*that*," in his first predicate, means RULE, his second, to correspond, ought to express it also; but it does not: it only says, "All Scripture is given by inspiration of God." To make it logically capable of generating the averred deduction, it should stand—"All Scripture is given FOR A RULE, by inspiration of God." The deduction, then, that "there can be no higher rule than the Holy Scriptures," would, I admit, be better logic

and more consistent: as it stands, however, it is imperfect and untrue. Admitting that "there can be no higher rule than that (rule) which is 'given by inspiration of God,'" it surely does not follow that every thing which is given "by inspiration of God," is a RULE. Was it not, pray, by inspiration of God, that Paul, when he was caught up into "the third heavens, heard unspeakable things, which it was not lawful for man to utter?" You scarcely will deny that it was by "inspiration of God" that Paul heard these things; and if you do not deny it, you must admit that Paul had something "given by inspiration of God," which was NOT a rule, for he says it was not lawful for man to utter what he heard. It was by "inspiration of God" that Philip joined himself to the chariot of the Eunuch, opened the Scriptures to him, and baptized him. And it was by "inspiration of God" that Abraham was called upon to sacrifice his only son. But how is it that there is no higher rule for the regulation of my life, the foundation of my faith, and ground of my hope, than the records of facts which took place thousands of years ago, under the immediate influence, and in obedience to the dictates of the inspiration of God's Holy Spirit? They may be a rule to me, I admit, in so far as the facts of obedience to the divine commands might serve as an example, saying, "go thou and do likewise," under similar circumstances. But according to the principles held by Isaac Crewdson and his friends, they would not be of service even to this extent, because THEY do not admit there is such a thing as immediate revelation, or inspiration of God in these days, but it is all impression, suggestion, or "the delusion of the Devil." Therefore, energetically as they contend for the Scriptures being the HIGHEST rule, it is evident that, consistently with their doctrine, neither Abraham or Philip could be any rule at all to them in the instances referred to: because, if God no longer inspires us with his Spirit, but has withdrawn it from the moment that the last chapter of the Revelations was revealed, there remains no longer the *same ground* for our obedience,

viz:—the immediate inspiration of God. Now, if Isaac Crewdson had quoted the whole of that text, a portion of which forms the second predicate in his syllogism, his conclusion would not have appeared so clear to demonstration, as he asserts it is; neither if he had himself duly weighed the remaining portion of the text, with a free and unbiassed judgment, do I think he could have arrived at such a conclusion; for the text itself does not leave us to the miserable resource of ascertaining the highest rule, which the Almighty Father has been pleased to grant to his dependent creature, man, by a conclusion drawn from a disjointed syllogism, but it states itself to *what end* "all Scripture is given." It does not say, for the highest rule, but, that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." This is what the Scriptures declare themselves *to have been written for;* they nowhere say that there is no higher rule than themselves; but Isaac Crewdson and the Reviewers say so, and yet condemn others, for being "wise above that which is written."

It appears, then, that the Scriptures, according to their own testimony, declare themselves to be profitable to certain ends, that "the *man of God* may be perfect,* thoroughly furnished unto all good works;" and who else can use them aright?—for do they not declare, that "the unstable and unlearned wrest them to their own destruction?" Unlearned, as to the "wisdom from above," as is evident from the end for which the text declares them to have been given. Precious, then, as they may be—mighty auxiliaries as they are—replete with instruction, consolation, and truth, and the dealings of the Almighty with man in different ages of the world—yet does not any or all of these things constitute them the HIGHEST RULE, and although "the man of God" might not be perfect without them, inasmuch as he would not be so

* Or, perfected.

"*thoroughly furnished* unto all good works," yet it does not follow from hence—that there can be no man of God without them; but, on the contrary, it is assumed, that "the man of God" is *already in existence*, for the text declares, it was for *him*, and on *his behalf*, that they were "given."—"For in every clime, he that feareth God, and doeth righteousness, is accepted of him."

But I am sure it is more than Isaac Crewdson or the Reviewers can demonstrate, that Paul meant in this text, mere outward writing, by the term Scripture. I do not mean to dispute the point at this time; but it perhaps may be as well to recollect that Paul speaks elsewhere of another kind of Scripture, than that which we generally call Scripture—"written, not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart." This, perhaps, may be worth consideration, especially coupled with the admonition immediately preceding Paul's estimate of the Scriptures to Timothy—"But continue thou in the things which thou hast learned, and hast been assured of, knowing *of whom* thou hast learned them." Doubtless, he had "learned them" of Him "who taught as never man taught." "Forasmuch," says the Apostle, "as ye are manifestly declared to be the *epistle* of Christ, ministered by us, written, *not with ink*, but with the *Spirit of the living God*, not in tables of stone, but in fleshy tables of the heart." So that Paul believed in other Scripture or writing than that which was written with ink, and declared the one to be more glorious than the other. And it is this spiritual Scripture or writing, that he declares to be the "New Testament," and not those writings of his, and the rest of the Disciples and Apostles, to which that name is now generally given. In short, it is more than any one can tell, whether they were written at this time. Paul wrote, at all events, after, as well as James, and Peter, and John, according to those who have arranged their writings. "Who also (that is God) hath made us able ministers of the NEW TESTAMENT, *not* of the letter, but of the Spirit: for the letter kill-

eth, but the Spirit giveth life." "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away, how shall not the ministration of *the Spirit* be rather glorious?" By all which it is evident, whatever Scripture Paul alluded to, when addressing Timothy, *ad intra* or *ad extra*, he nevertheless believed the New Testament to be something more than mere outward writing; for he says expressly, that the Testament of which he was the minister was NOT the LETTER—not the Old Testament, but of "the epistle of Christ MINISTERED by us, written not with ink, but with the Spirit of the living God;" and which Old Testament, for all Isaac Crewdson's and the Reviewer's strenuous advocacy and tender care of, for all their bestowing upon it the glorious title, which belongs to the Redeemer of the world, the name that is given to Him, who with the Father and the Holy Spirit, "bears record in heaven," even the high and everlasting name of the word of God,—yes! for all their startling back with amazement, at calling it a "mere written book"—yet so it continues to be, and no more, to all those who have yet the vail over their hearts, which can only be "done away in Christ."—Paul himself calls it a "book." In his epistle to the Hebrews, chap. 9, ver. 19, he writes,—"For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the BOOK and all the people," saying, "This is the blood of the Testament which God hath enjoined unto you:" by which it is clear, under that dispensation, that the "Book" was ONE thing, and the matter or Testament therein declared, was another. Now where, throughout the Bible, I ask, is the "book of the law," called by Paul, or any one else, the Word of God? Paul calls it a BOOK; the "propriety of the practice," therefore, can scarcely be called in question by those who refer to it as "the ultimate appeal."

"There can be no higher rule than that which is given by inspiration of God," is not capable of an application sufficiently specific, to constitute it an unconditional axiom, if I may so express it, as to make it ground from which an indisputable conclusion may be educed. It requires of itself explanation. "Every man to his own master, standeth or falleth," and we are told that our Master is not "a hard Master, reaping where he has not sown, and gathering where he has not strewed."

If, therefore, Isaac Crewdson means that there can be no higher rule to every individual man than that which "is given by inspiration of God," for every individual man to obey, I admit its truth; and from what other source men individually are to obtain a knowledge of their duty, is more than Isaac Crewdson, or any one else can demonstrate. This was the conviction of a man, whom we believe to have lived years before the greater part of the books of the Bible were written, and may be seen in the book of Job—"There is a spirit in man, and the INSPIRATION of the Almighty giveth him UNDERSTANDING." So that here is a confirmation, and a very clear and decisive one too, of the "truth of this doctrine," which I am much more inclined to rely upon, than all the mere "impressions" and "suggestions" tha have ever teemed forth from all the presses or pulpits in the world. If, therefore, this meaning was attached to the words—"there can be no higher rule than that which is given by inspiration of God,"—I agree with it. In fact, it would be a self evident proposition; but, as I have said before, *is* the Scripture given as a rule to every individual man? If it is not given as a rule to every individual man, although it may have been given by inspiration, still the conclusion that Isaac Crewdson deduces, does by no means necessarily follow. To all, therefore, who were inspired of old to perform any of the various deeds recorded in the Scriptures, there could be no higher rule than that which was revealed to them to do or follow, and this is the very principle that the Society of Friends maintain—that there is no higher rule,

never *was* any higher rule, and never *can be* any higher rule, to the children of men to walk by—than the "inspiration of the Almighty," "which giveth them understanding." "Christ which is *in* you," says the Apostle, "the hope of glory." But Isaac Crewdson and the Reviewers say in effect, though not in the precise words, that there can be no higher rule to us, who are living now, and to those who are to come, but that which WAS given by inspiration to other men. That which IS given, and that which WAS given, constituting the COMPARATIVE difference, in my estimation, between the two rules, if that which WAS given can properly be called a rule to us at all. And we should also bear in mind, that the latter has been subject to all the accidents attendant upon transcribing, translating, printing, and numerous other circumstances necessarily incidental to all those things which Providence has left in charge, in the hands of erring and imperfect man; but not so with the former—that same Almighty word which was heard by Adam in the garden of Eden, by Abraham in the plains, by Moses on the mount—that same eternal and unchangeable Word which said to the Prophet—"this is the way, walk in it"—which was heard when "the Spirit of God descended like a dove, and lighted upon Jesus"—that "voice from heaven" which was heard by one journeying to Damascus, may STILL be heard in the hearts of all who are not "given over to a reprobate mind," and is "the same to-day, yesterday, and for ever." "To-day if ye will hear his *voice*, harden not your hearts," —writes the Apostle.

What texts of Scripture Isaac Crewdson may have selected to fortify his position, I do not know,—those two in which the identical word—Scripture, are used to Timothy, say no such thing—"that there can be no higher appeal than the Holy Scriptures." Isaac Crewdson and the Reviewers say, so but NOT the Scriptures. I prefer therefore the nagative testimony of the former, to the assertions and syllogisms of the latter. There is also a text in Romans, in which the term Scriptures is used, and their end and

use is there stated, and illustrated by reference to some former Scripture. The Apostle was exhorting the strong, to bear the infirmities of the weak, and to study to edify our neighbour, although to the sacrifice of our own pleasure; stating that "Christ pleased not himself, but as it is written"—and then follows the quotation, *viz.*—"the reproaches of them that reproached thee fell on me." And immediately succeeding this quotation he continues, as if to justify himself in having made the quotation, "FOR whatsoever things were written afore-time, were written for our learning," (not for our highest rule, mark—rule is no where mentioned here,) "were written for our learning, that we through faith and comfort of the Scriptures might have hope." But surely it will not be contended that from hence, we are authorized to erect them into the highest rule, simply because the Apostle justifies his reference to the former dealings of God, by the hope and consolation those accounts are calculated to inspire.

Although I am ignorant of the texts that Isaac Crewdson adduces, with the endeavour to prove the Scriptures to be the highest rule; I am well aware of those that were urged by one Richard Baxter, nearly two centuries ago, in support of the same assertion, accompanied with many false, reproachful, and unchristian epithets, on the Friends and the principles they professed; all of whose arguments were so fully refuted, and laid bare, by Samuel Fisher, who "died a prisoner for the testimony of Jesus," that I can do no better than recommend their perusal to every one desirous of seeing how completely the stanchest and most inveterate opposers of our principles, were confuted from their own "ultimate appeal," by the weapons of truth, in "all simplicity and godly sincerity." I may at some future period refer again to the writings of Samuel Fisher—the limits of my present undertaking will not, however, permit me to make those quotations from him that I could wish, but I do most earnestly recommend the perusal of his "Collected Labours," to all;—"for such labours have been, are, and will be useful," writes

William Penn, concerning them, "to distinguish truth from falsehood, and to invalidate the works of ignorance and malice, that have either obscured or misrepresented what we hold." And again, "I cannot but recommend his labours to both friends and foes,"—and, "I beseech Almighty God to open the understandings of those that shall peruse these ensuing labours, that they may plainly see, and cordially embrace, those great apostolic truths therein handled and maintained."

Now, as Isaac Crewdson has published an "abridgment," as the Reviewers say, of one of Richard Baxter's works, he may perhaps be well acquainted with that portion of his writings, which was peculiarly aimed with so much harshness and unbecoming zeal, at the early Friends, and the principles they professed. I may not therefore be widely mistaken, in the supposition, that he has selected those "passages" to what he calls "the divine testimony to the word," as were selected by this stout opposer of the truth. But whatever this "rich selection" may consist of, I know there is NOT a SINGLE text from Genesis to Revelations, that says what Isaac Crewdson and the Reviewers say in this respect, viz.—"there can be no higher rule than the Scriptures." If there is such a text of Scripture, tell me the verse, chapter, and book. It cannot be done. It is NOT Scripture I repeat—but—construction—"impression"—"suggestion"—it is not a saying of Moses, the Prophets, or the Apostles; but, of Baxter, Crewdson, and the Reviewers.

I cannot refrain from drawing attention still more closely and methodically to the great principle at issue in this discussion. It is contended by one party that the Scriptures are "the ultimate appeal for the truth of every doctrine;" I say that I am willing that the doctrines in dispute shall be decided by their authority, and I say so, because I know their testimony to be true. With this view, I would wish my readers to endeavour to clear their minds from the influence of all mere "impressions" and "suggestions," and with the unqualified desire to "hold fast

that which is good," and entertain those views only that are consonant to right reason, Scripture testimony, and the clear light of conscientious conviction, to read the following texts of Scripture, as though they were for the first time presented to their eyes.

1.—"I am the way, the truth, and the life: no man cometh unto the Father but by me."—John, chap. 14, ver. 6. Now, believing that these were the words, or the genuine meaning of the words uttered by our Saviour, I ask any unprejudiced mind, although "an Angel from Heaven were to preach another Gospel," would they believe it, or be authorized in believing it? If not, by what strange infatuation are they led to believe the assertions of their fellow-creatures, who say that without the writings of the Evangelist, who recorded this testimony of Jesus, and the writings of a few more Apostles and Disciples, together with some of those of the Jewish prophets—there is NO way—NO truth—NO life. Christ says he IS the way—the truth—and the life—unconditionally,—the declaration is as unfettered in its language, as it is clear and intelligible in its meaning. If it is allowed to rest, as it there stands, without construction "impression or suggestion," any other than the plain meaning of the words convey;—how can we suppose,—and—supposition—most irrational and unscriptural supposition it is;—how can we suppose, that the writings which only testify of the way, are THE WAY itself?

2.—"Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep." John, chap. 10, ver. 7, 11, 27.

3.—"I am the good shepherd: the good shepherd giveth his life for the sheep."

4.—"My sheep hear my voice: and I know them, and they follow me."

5.—"Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and sup with him and he with me."—Rev. chap. 3, ver. 20.

If these words, again, or words of a similar mean-

ing, are believed to be those which were spoken by Jesus, how, but by a perversion of the simplest language, can it be said that the writings of holy men—the Scriptures—can possibly be the door, the good Shepherd, the voice which the sheep hear? How can it be said, that the SCRIPTURES stand at the door and knock, and that if any man opens, *they* will come in, &c.? How can it be said that the SCRIPTURES lay down any *life* for the sheep? What can be clearer—what more simple—what more consistent and harmonious—what closer relation—what more beautiful and perfect similies to represent those relations which subsist between man and his Maker—between Christ and his church—than the natural and familiar similies that are here given with such sublime pathos, as they fell from the lips of Wisdom himself. And "where is the amount of evidence," let me ask, that there has ever lived the human being, at the door of whose heart the Spirit of the eternal God—the universal Redeemer of man—has not knocked and sought for admission? "Where is the amount of evidence" that God is "a *respecter* OF PERSONS," and that "a manifestation of the Spirit" is given *only* to those, "to profit withal," who have been favoured with the outward history of his providence, his grace, and love towards the chidren of men?

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of that light, that all men through him might believe. *He* was not *that light*, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world."—From these passages alone, it is evident, unless we believe, in direct opposition to every principle of belief—unless we are to confound all place, time, and circumstance, in order that we may have some ground for saying what is not, IS, and what is, IS NOT,

we surely are not authorised to say that Scripture is that Word, and life, and light, mentioned in the above texts. We cannot say that the Scriptures were in the beginning, because we know, however high their authority, they were, nevertheless, penned by our fellow-creatures of former times. And no one will, surely, contend that there is life in them, or that they are *the true* light of men, which lighteth every man that cometh into the world, and to which John was sent to bear witness. We know they do NOT light every man that cometh into the world; and that the books of what is called the New Testament, were not written at the time when John "came for a witness." To what and to whom, then, do all these high and mighty properties belong? Why the book tells us itself—"*I* am the light of the world," said Christ, "he that FOLLOWETH ME shall not walk in darkness, but shall have the LIGHT OF LIFE." What a striking corroboration of John's testimony—"In him was LIFE and the LIFE was the LIGHT of men."

"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." Eph. chap. 5, ver. 8. To what light does the Apostle refer? Can we suppose that he referred to any but the "TRUE LIGHT," which is Christ?

"He that saith he is in the *light*, and hateth his brother, is in darkness even until now." 1 John, chap. 2, ver. 9. In what *light* does John mean? Can we suppose HE means any other than the "true light?" For what did the "true light" himself say upon brotherly love?—"By this shall all men know that ye are my disciples, if ye have love one to another."—"O, house of Jacob, come ye and let us walk in the light of the Lord." Isa. chap. 2, ver. 5. And to what "light of the Lord" do we suppose the prophet invited the house of Jacob? Can we suppose he invited them to any other light than that light "which was in the beginning with God?"

"For whoso findeth me findeth life, and shall obtain favour of the Lord," Prov. chap. 8, ver. 35. Of whom does Solomon say that life can be found, since John bore witness that in the "true light was life?"

Turn to the book, and we shall find that "a greater than Solomon is here"—we shall find that Him in whom LIFE may be found, "the Lord possessed in the beginning of his way before his works of old," in Him whose "delights were with the sons of men," even in the "Wisdom of God," for it is the "Wisdom of God" of whom the King of Israel was speaking. And who is the "Wisdom of God?" The Apostle Paul tells us, "Christ, the power of God, and the WISDOM OF GOD."

These several testimonies of our Saviour,—John the Baptist, and of the disciple John, together with those of Paul, Solomon, and Isaiah, most distinctly and unequivocally show, that "the light," "life," and "Word," are properly applicable as scriptural expressions, to Christ alone: they also show that the "light," "life," and "Word," "was set up from everlasting, from the beginning, or ever the earth was;" and, that of this "light," "life," and "Word," Solomon said, "*I* LEAD in the *way* of righteousness, in the midst of the paths of judgment." "I love them that love me, and those that *seek me* early *shall find me.*" My limits will not permit me upon this head, to "search the Scriptures" farther at this time, or a most overwhelming evidence could be adduced to strengthen, the already impregnable phalanx before us—these however are quite enough, for any mind making inquiries in the "simplicity of truth." We have "*searched* the Scriptures, and have found what our Lord declared, that "they are they that *testify*" of him. We have found them "testifying" that there is a "light that lighteth every man that cometh into the world." We have found that THEY "are not that light," but that, like John, they have been sent to "bear witness of that light," which "light," they declare to be Christ;—and that to Christ, "the true light," we are to go, that we "might have life."

Is it not then astonishing, with these clear declarations and powerful testimonies, to "*the* light of Christ" in man, that a whole host of writers should spring up, armed with the old rusty weapons of

former warfares—pregnant with the constructions, the "impressions," the derisions, and the falsehoods of the Baxters and the Owens, of the sixteenth century? How can these men call the doctrine of the "light of Christ" in man,—mysticism, impression, delusion of Satan, and tending to lead "step by step into the gulf of Hicksism and deism?"

With calumnies such as these, falling from their pens, and rankling in their hearts, one of these writers assumes the character of EVANGELICAL, for his publication goes under the title of "The *Evangelical* Magazine;"—but how closely he resembles the Evangelists in his irreverend and scornful mode of designating, "that light" which is "the life of men," I leave to "the light" in his own conscience to judge; and would feelingly recommend him to forego the mockery of assuming the title of EVANGELICAL, for a Sectarian publication, which makes itself the vehicle for publishing opprobrious and derogatory sentiments, respecting Him who said, "I am the light of the world."

And can it with any show of truth or reason be contended, that the writings of holy men which have been given out in the light and Spirit of Christ, are a "higher rule" to men than that light and Spirit itself? What rule had Abraham to walk by? What Scriptures had HE? Not those at all events, that we have; for venturesome and dogmatical as you are in your assertions, you will scarcely have the face to assert, that they were written in HIS time. What rule then did HE walk by? And what rule did Enoch walk by, of whom it is said, that he "walked with God?" What Scriptures had these faithful men to resort to, in order to try "the truth of every doctrine, and the propriety of every practice?" What "light" did they follow? What word did they preach? What rock did they drink of? Think ye not, that it was "the light of the world?" the Word that was in the beginning? the spiritual rock of which all the fathers drank? and was not that light—that word—and that rock Christ? And what authority more than your own "impressions," or "the delu-

sions of Satan," can you adduce—what more than a limping syllogism to demonstrate, that this everlasting light—this eternal word—this spiritual and unmoveable rock of which the "fathers drank," and to which the righteous of all ages have fled, and found refuge, has withdrawn its beams, its power, and its living waters, from all but those only who have the printed records, (and but a small portion of these either,) of the revelations in former ages?

CHAPTER VI.

The powerful testimonies to the light of Christ, adduced in the last chapter, are, I conceive, amply sufficient to demonstrate, to any but those who are disposed to cavil at the plainest truths, that, whatever light within, or "Beacon" without, man may "set up," there is but one light, which is the "*life of men*," and that light is Christ. And whether men bow down before idols that are the work of their own hands, and the device of their own hearts; or whether they worship the host of heaven, or any of the innumerable things, all good in their kind, that the all-beneficent Father of the universe hath given forth from his inexhaustible stores of creation, still to Him alone is all power, and honour and glory due; neither will he give it to another. The Patriarchs "walked" with him; Moses hearkened to his voice; and he led the children of Israel through the wilderness, by a cloud by day, and a pillar of fire by night. "At sundry times, and in divers manners, he spake in times past, unto the fathers by the Prophets, and hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." These things have been recorded by holy men, as they have been moved thereunto by his Holy Spirit, "that we, through patience and comfort thereof, might have hope." Part of these writings have been lost—part remain unto this day, subject to the constructions and misconstructions—the translations and mistranslations—of fallible, partial, and erring man.

Some learned men render a text this way, others render it another; those that do not understand the dead languages, are obliged to take it upon the faith of those that do; and, splitting into divers parties, the Christian world, as it is called, are swept along

the varied currents of opinion, either because they were brought forth upon the stream which bears them on, or fall into it by accident, or feel themselves at liberty to embark on that, which in their opinion, appears most likely to empty itself, direct and unimpeded, into the ocean of eternal life. Thus running, as they do, divers ways, contradicting and confuting each other—they profess but one beacon to direct them—but one "ultimate appeal for the truth of every doctrine, and the propriety of every practice." I can only compare it to so many travellers to a country or a city, who, furnished with a valuable history of the perils and hardships, the discoveries and joys of former travellers, who have been commissioned by the king to record their experiences for the instruction and consolation of those that might follow, relating those things of which they were witnesses—"which their eyes had seen and their hands handled of the Word of life;"—I say that I can only compare it all to so many travellers, furnished with so valuable a directory, wasting their time, and disputing about whether this verb should be translated indicatively or imperatively, and numerous other important trifles; but at the very same time they were thus strenuously contending for their diverse readings and understandings, nevertheless extolling this collection as the HIGHEST RULE, by which every individual man can walk, instead of falling in with the very recommendation of the writings themselves, which declare CHRIST, and not themselves, to be "the way" that leads to the Father, and who, of old, "opened the Scriptures to the disciples as they journeyed with him, and who has promised "to abide" and "teach us all things," and "lead us into all truth," unless, like the Scribes, thinking that in the Scriptures we have eternal life, we will not go unto Him, "that we might have life."

That "there can be no higher rule than the Holy Scriptures," stands, we have clearly seen, upon no other authority than the *construction* put upon certain expressions or passages of the Scriptures, and a conclusion deduced from an illogical syllogism. But,

although there does not exist a passage throughout the Bible in which the Bible or Scripture is declared to be a rule (which I do not dispute it is in a conditional sense,) much less "that there can be no higher rule;" yet the Apostle, in his Epistle to the Galatians and Philippians, speaks of a rule, recommends it, and blesses those who walk by it. Now, it may not be without profit and instruction, if we just turn to these two places and see if we can find *what* rule it was that the Apostle recommended; and discover, if we can, whether it was the SAME rule asserted by Baxter, Crewdson, and the Reviewers—whether it was a rule equal, inferior, or superior to the one which they have syllogised into the HIGHEST.

We will turn to the Galatians first, and in the 6th chapter, 15th and 16th verses, we find it written, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but *a* NEW CREATURE. And as many as walk according to THIS RULE, peace be on them, and mercy, and upon the Israel of God." Here is the favourite and identical word "*rule*." Now, then, to what rule does the Apostle allude? It can certainly be *misstated*, but I feel it no breach of charity to say that it *cannot* be MISTAKEN by any sane person, arrived to years of understanding, who reads the preceding verses of the chapter, unless they "be given over to strong delusion, and to believe a lie." Does the Apostle so much as hint at any Scripture? No!—he is telling the Galatians, that neither the practice or neglect of a certain ceremony, are of any avail in Christ Jesus, but a "new creature." And what is a "new creature," the only available thing in Christ? "They that are Christ's, have crucified the flesh, with the affections and lusts." "He that hath not the Spirit of Christ is none of his." "This, I say, then, WALK in the Spirit, and ye shall not fulfil the lusts of the flesh." "If we live in the Spirit, let us also WALK in the Spirit." So that here is not only living in the Spirit, but walking in the Spirit; which, perhaps, Isaac Crewdson and the Reviewers may think an "incongruity," although exhorted to do so by their highest rule. And is not

this a most extraordinary and indubitable confirmation of the testimony of John, and the saying of our Saviour? Paul says, "If we LIVE in the Spirit"—John said, "In him was the LIFE of men"—and Jesus said, "I am the LIFE." Paul says, "Let us also WALK in the Spirit"—John said, "I am the voice of one crying in the wilderness, make straight the WAY of the Lord"—Jesus said, "I am the WAY," &c. and, "He that followeth me shall not WALK in darkness, but shall have the light of life."

In looking with a single eye, an eye divested of the film of prejudice and evil, upon these passages, what RULE can we suppose the Apostle means, but Christ and his blessed Spirit, when he says, "And as many as walk according to *this* RULE, peace be on them, and mercy, and upon the Israel of God?" Paul most emphatically tells the Galatians what they are to walk in; and are we really to believe, that after exhorting them to "walk in the Spirit," and telling them that if they were "led by the Spirit, they were not under the law,"—after enumerating the fruits of the Spirit, "against which there is NO law."—can we suppose, as rational beings, that it was some *other* rule than the Spirit, according to which if they walked, that "peace and mercy should be on them?" He tells them "to walk by the Spirit," and "to be led by the Spirit," and yet means some other rule *than* the Spirit according to which if they walk, although he does not disclose the rule, but leaves them to make the best guess at it they can, or assumes that they know, without information from him, the blessings of "peace and mercy should be on them." And we may observe, also, that no further assistance is required—"THIS rule" is all-sufficient of itself—nothing beyond this is required to make perfect, or ensure the blessing.

"There is now, therefore, no condemnation to them which are *in* Christ Jesus, who WALK not after the flesh, but after the SPIRIT." "My grace is *sufficient* for thee," said God to the Apostle. This rule, therefore, of which Paul spoke, *must* be a "higher rule," than that to which Isaac Crewdson and the

Reviewers direct us, for they acknowledge that the Scriptures, which they say are the highest rule, are of *no "saving efficacy without the power* of the Holy Spirit to soften and open the heart to receive the truth."

They crowd all truth into the few writings of "holy men" of former ages that have been gathered from the wreck of time, bind them up altogether into one volume, say that they are the highest rule, and "the ultimate appeal;" but that both rule and appeal are useless, *without the power* of the Spirit to make the application, or pass the decision: yet, acknowledging the Spirit's power, they mark out the limits of its operation—they draw the circle of their own enchantment, and blinded by "the illusions of art magic," they say of the Spirit, thus far *does* it go, but we believe that it goes no farther. No more prophets—no more Scripture—no more revelation—no more leading in the Spirit—no more walking in the Spirit—no more hearing of "the Shepherd's voice"—no communion of the soul with God, but by the *connecting link of former revelations.* There is but "*one* Mediator between God and man, the man Christ Jesus," declare the Scriptures; "which Mediator *ever liveth* to make intercession for us," they also testify. "But what is the amount of evidence," asks Isaac Crewdson, "that the work of conversion is ever done wholly without the instrumentality of the OUTWARD word, either immediately or indirectly applied?" I reply, here is already an incalculable amount that it MAY be, which sufficiently establishes the principle, without adducing particular instances to show that it IS done.

There is also another very striking passage in which the Apostle Paul employs the word *rule*—it is in his epistle to the Philippians, chap. 3, ver. 16. "Nevertheless, whereto we have already attained, let us walk by the *same rule*, let us mind the SAME THING. In this verse the Philippians and the Apostle included, are exhorted to walk by the same rule, by which they had attained to that state of spiritual excellency, in which they stood, when the Apostle

was writing to them; he was urging them on to "press towards the mark, for the prize of the high calling of God in Christ Jesus." And although all might not be perfect, yet he said, "God shall REVEAL even this unto you." Here is nothing said about their first having recourse to the Scriptures as an *indispensable preliminary* to that revelation. The Apostle throughout the whole of this epistle does not afford ground for the most ingenious to construe his meaning otherwise than in the plain sense which the terms convey. "And if in any thing ye be otherwise minded, God shall REVEAL even this unto you."

Who could suppose, but a person whose mind was borne down with an iron yoke of prejudice, that the Apostle intended any other revelation than the *immediate* revelation and influence of God's Holy Spirit upon their hearts? Who, but such an one, could suppose that the Philippians had attained to the state they were then in, and were incapable of attaining to a higher, and that God would not reveal his will to them, unless they were to apprehend it out of the *books of former* Scripture, and that too, when the Apostle had been just telling them in the preceding chapter, "For it is God which worketh IN you, both to WILL and to DO of his good pleasure." Observe it was "the SAME rule," which they had already observed, that they were exhorted to follow, and the "*same* rule," which the Apostle himself had followed. Now, we do not find that Paul, after he was a Christian, consulted the Scriptures as his highest rule, although he frequently refers to them as a testimony to the truth he preached. He HAD at one time made them a rule, at least the Jewish Scriptures, for the Christian ones were not then in existence, but it appears so far as regards any saving efficacy he derived from them, he might as well have been without them—for he declares, "as touching the righteousness which is in the law," (the law written upon tables of stone) he was "blameless," and yet he persecuted the church of Christ. But he counted all those things loss afterward, "for the excellency of the

knowledge of Christ Jesus my Lord, for whom," continues he, "I have suffered the loss of all things, and do count them but dung that, I may win CHRIST, and be found IN HIM, not having my own righteousness which is of the LAW, but that which is through the faith of Christ, the righteousness which is of God BY FAITH." It was this knowledge that the Apostle was desirous the Philippians should attain to perfection, and in respect of the attainment of which, he says, "let us walk by the SAME RULE, let us mind the *same thing*." It is always *through* Jesus Christ, BY Jesus Christ, IN Jesus Christ—or the Holy Spirit, or God the Father of all, that Paul speaks of his own conversion, ministry, acts, ability, faith, hope, and comfort. And in these terms, he invites others both orally and otherwise, to build upon the *same foundation*—to look to the same Almighty and everlasting SOURCE as the only fixed ground and hope of their salvation. "For this cause we also," says he to the Colossians, "since the day we heard it, do not cease to pray for you, and to desire that you *might be filled with the knowledge of his will* in all wisdom and spiritual understanding, that ye MIGHT WALK worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Here is the Apostle's "rule" again, "the knowledge of His (Christ's) will, in all wisdom and spiritual understanding. And he proceeds, speaking of their translation from the "power of DARKNESS," "to be partakers of the inheritance of the saints IN LIGHT;"—he next proceeds to relate the glorious attributes of Christ, and in so doing, he says, "He (Christ,) is the head of the body, the church, who is the BEGINNING, the FIRST BORN from the dead, that in all things he might have the PRE-EMINENCE, for it pleased the Father, that in *him* should *all fulness* dwell." And in the second chapter of the same epistle,—"As ye have therefore received Christ Jesus the Lord, so WALK ye in him." Here is advice tantamount to that which he gave to the Philippians. "WHEREUNTO we have already attained," he writes

to *them*, to the Colossians,—"As ye have received," &c., "*so walk* ye in him," "let us walk according to the *same rule*." So that if any thing is clear in the world, it is very clear, whatever Isaac Crewdson and the Reviewers may think, that Paul thought it NO "incongruity" to speak of Christ as the rule; for he not only says, "He "is the BEGINNING, the FIRST BORN from the dead—not only that He has the PRE-EMINENCE, and that *all fulness* dwells in HIM—not only speaks of him as the "Rule" to walk BY, but as the "Rule" to walk IN. Therefore, if any ambiguity exists in the previous quotations, if any doubt could have remained upon the most critical litigious mind, all cause for it is in this last quoted text completely removed.

If any doubt could have remained as to *what* rule the Apostle referred, when exhorting the Philippians to "walk by the SAME rule, to mind the SAME thing," it surely must be done away in reading a similar advice to the Colossians—"as ye have therefore received Christ Jesus the Lord, so WALK ye *in* Him." And to the Galatians also he said, "WALK in the SPIRIT, and ye shall not fulfil the lusts of the flesh." Now, observe, it was the "SAME rule," and the "SAME THING," that they were to mind; and, it is more than Isaac Crewdson, or all the Reviewers that ever lived, can prove that any of the writings of the New Testament, so called, except those epistles which the Apostle had then in hand, had at that time been given forth to the churches, and even if they had been published; yet Paul, as well as other Apostles, wrote several epistles after, according to your own statement, and the acknowledged chronological order in which they are arranged; so that if Paul intended the Scriptures by the words, "the SAME rule," —he was speaking of a rule not yet COMPLETED, and yet exhorting them to walk in it.

This train of reasoning might be carried to a much farther extent; but all the reasoning in the world upon a subject of this kind, is but of little use, unless the heart be disposed to receive "the truth, in the love of it." I must for my own part confess, that I

take that to be a rule IN which we are to walk, and BY which we are to be led. The Apostle exhorts us to be "led BY the Spirit," and to "walk IN the Spirit," to "walk IN Christ,"—and those who do so, he says, are "the Sons of God,"—and that they "shall not fulfil the lusts of the flesh;" and our Saviour is recorded to have prayed the Father that the disciples might be one, "even as we are one." "I IN them, and Thou IN me, that they may be made perfect *in one*." I cannot therefore see how any "higher rule" can by possibility exist, than that by which we are to be led, and in which we are to walk —even the blessed Spirit of Christ. And without reversing the very meaning of plain words as they appear in your own "ultimate appeal," and substituting others in their stead, I must candidly declare my utter incapacity to account for any OTHER rule; much less a rule which is declared to be not only paramount, but that CHRIST and the *Spirit*, which the Apostle advised the early churches to walk *in* and *by*, is NO RULE AT ALL, and that to speak of them as a rule, "involves an incongruity."

I must, I repeat, declare my utter incapacity to account for this most extraordinary assertion, in the very face of scriptural testimony, although I place into the scale, that turns their judgment, all the "impressions,"—"suggestions,"—prejudices,—and "sectarian peculiarities," which probably bear no small proportion of the aggregate weight that bears it down. I shall, in this place, just make a remark or two upon a passage which appears to be much insisted upon as decisive authority in establishing the Scriptures as the highest rule. I mean the 39th ver. of the 5th chap. of John.—"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Now, throwing aside all the learned rubbish that has been written upon this text, for if we attend to one comment, I see not where we can stop; and this fact of itself, would, one might have thought, have taught the world, long ere now, the insufficiency of the Scriptures, and the all-sufficiency of Christ, as respects salvation:—throwing

aside, I say, the contentions of the learned world as to the right rendering of this text, let us take it as it stands; for whether our Saviour *commanded* the Jews to search the Scriptures for a certain end, or simply meant that they *did* search them, without obtaining that end, it surely does not amount to saying that "there can be no higher rule than the Scriptures." It is, at all events, but *construction*, for it is not WRITTEN so, either in that passage, or in any other throughout the four Evangelists. I am willing, I say, to take the passage as it stands, and if it needs explanation, let us be careful in our attempts to explain it, that we are not, as Isaac Crewdson warns us, also, "wise above that which is written."

Quoting the words recorded to have been used by our Saviour, "Search the Scriptures," says Isaac Crewdson, and draws the consequence from such command, that they are the highest rule, and that without the knowledge derived from thence, there is no salvation. Now, if Isaac Crewdson insists upon this as a complete quotation, refuses to go farther, and will not wait to form his conclusion until our Saviour has concluded what he has to say respecting them—then, in such case, it must be a mere "impression," or "suggestion which comports most with his own particular bent of mind," as to what they are to be searched FOR. If he argues for the pre-eminence of the Scriptures from a simple command, "search the Scriptures," without reference to any thing farther that was said concerning them at the time, by Him who gave the command, how, I ask, is he to know what they are to be searched FOR? The command of itself no more implies that they are the highest rule, than that they are no rule at all.

I have as much right to suppose in this unconnected and naked state of the passage, that they were to be searched in order to discover that they were NOT the highest rule, as Isaac Crewdson has authority to assert, that they were to be searched because they WERE the highest rule. At all events, it is *not written* that "there can be no higher rule." And if Isaac

Crewdson and the Reviewers will just review the circumstances connected with those expressions,—the preceding and the succeeding verses, I really am inclined to believe, that they must see the error into which their "impressions" have led them in the CONSTRUCTION they have put upon these words.

We find that our Saviour was addressing the Jews, and upbraiding them for their want of belief. He told them that John, to whom they had *sent*, "bare witness unto the truth." "But I have a GREATER WITNESS than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you, for whom he hath sent, him ye believe not. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come unto me, that ye might have life."

Taking this to be a command to search the Scriptures, to what does it amount? Why to no more than this, as the concluding part of the verse plainly shews—that the Scriptures themselves, from which THEY expected so much, even no less than "eternal life," bore testimony to Christ's divine authority. It is not to be supposed but that the Jews for the most part, so far as a mere literal and formal knowledge was concerned, were well acquainted with the Scriptures, "for in THEM ye think," said Jesus, "to have eternal life." The writings of Moses and the Prophets formed a prominent and integral part of their education. In short, as our Saviour said, in THEM they thought to have eternal life. But He told them "ye will not come to ME, that ye might have life." That they were read in the Scriptures is farther evident from our Saviour's telling them that there was no occasion for *him* to accuse them, for "there is one," says He, "that accuseth you, even Moses, IN WHOM ye trust. For had ye believed *Moses* ye would have believed *me*, for he *wrote* of me. But if ye believe not his *writings*, how shall ye believe my

words. Therefore it was *want of belief* in Him, and not want of having read the Scriptures, that constituted their guilt; for it appears they TRUSTED in Moses; they were of opinion that in the *Scriptures* they had eternal life. It was here that they *rested*—*this* was their foundation—*this* their "rule." And most scrupuously did they fulfil and practice the ceremonial observances, whilst they neglected, as our Saviour told them elsewhere, "the weightier matters of the law." These, it appears, they did not believe in. They thought, in the *Scriptures*, "they had eternal life," and they troubled themselves no farther. "But their minds," as Paul told the Corinthians, when speaking of them, "were blinded: for until this day remaineth the same vail untaken away in the reading of the *Old Testament:* which vail is done away IN CHRIST. But even unto this day when *Moses is read*, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away." So that Moses was read, and the Prophets were read, and "eternal life" was thought to be had in them; but, alas! vain thought; they would not turn to the Lord—they would not go to Him of whom those very Scriptures testified—of whom Moses and the Prophets did write.

"A Prophet," said Moses, "shall the Lord thy God raise up like unto me, him shall ye hear in all things." But they would not hear him. They had "neither heard the Father's voice at any time, nor seen his shape." Him whom the Father had sent they believed not, though they heard him with the OUTWARD ear, as they read the Scriptures with the OUTWARD eye; but they neither *believed* one nor the other—the vail was over their faces—their highest rule was the *Scriptures;* and, like Isaac Crewdson and the Reviewers, in THEM they THOUGHT "they had eternal life." And although these very Scriptures testified of Christ—although Moses wrote of Him—yet would they not follow their directions—they rejected their testimony, and sat down satisfied with a mere educational and traditional knowledge of their contents. And therefore said our Saviour,

"Had ye BELIEVED Moses, ye would have BELIEVED me, for he wrote of me. But if ye believe not his WRITINGS, how shall ye believe my WORDS?" How, indeed, when His "words are Spirit and life;" which life, for all their letter-wisdom, they possessed not, and rejected the only means to obtain it!

They only *thought* they had eternal life in the Scriptures. And of what worth, alas! were the *thoughts* of these querulous and sceptical Scribes.—That they *thought* wrong is past doubt; for our Saviour said, "ye do *err*, not *knowing* the Scriptures, *nor* the power of God." And is it likely that "He who taught as never man taught," would have sent them from himself, to the writings of Moses and the Prophets, to obtain that life which they THOUGHT they had there already, but which he told them they had not, because resolving to trust in Moses, they refused to come to him. Did He not refer them to the Scriptures as a mere evidence for himself?

Doting upon them as they did, implicitly relying upon their extraordinary power and virtue, so far as to *think* "eternal life was in them," was it not as much as saying—go to your highest rule—refer to your "ultimate appeal for the truth of every doctrine, and the propriety of every practice,"—"Search the Scriptures, for in them ye *think* ye have eternal life, and they are they that testify of me?" Did he not also allude to John, and in so alluding, did he not say, ', But I have GREATER WITNESS than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

Now, our Saviour at another time declared, "Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist." And yet John, whose commission was so peculiar and extraordinary, who was equal to, if not greater than all the Prophets that had preceded him, was still an *inferior* witness.

Clear—strong—and important as was his testimony—a testimony which concluded and bound up the testimony of the Old Testament, and "sealed the law

amongst his disciples"—yet, said our Saviour, "I have a *greater witness* than that of John." If then the testimony of John was at least equal to the testimony of Moses and the Prophets, and if our Saviour had a "GREATER WITNESS" than that of John—he had also a "*greater witness*" than that of Moses and the Prophets. How then, from the advice to the Jews to "Search the Scriptures," can we rationally infer, that "there can be no higher rule," than an *inferior witness?* And there is another very important light in which this may be viewed, and which alone is sufficient to convince any man of plain sense, that no authority can be derived from the words, "Search the Scriptures," for exalting them into the highest rule.

It must be remembered that it was the JEWISH Scriptures, that our Saviour told the Jews to search; the books of the Evangelists and the epistles of the Apostles, were not so much as thought of at that time, much less written. If therefore there could be "no higher rule," than THEY—if THEY were sufficient to give eternal life then, there needed nothing beyond;—and if the WRITINGS which succeeded them were the *Gospel*, it would appear that the Jews could obtain salvation *without* the Gospel, although Paul said, "Let him be accursed," that preached another Gospel than HE preached.

If the old Scriptures were all sufficient to that end —those that followed were not required; and Isaac Crewdson and the Reviewers, can produce nothing better than "impressions" and "suggestions," according to the doctrine they preach, why the search should not be confined to those Scriptures which the unbelieving Jews were commanded to search, and which *only* they *could* search, there being no others FOR them to search. So that the highest rule at *that time*, if we believe Baxter, Crewdson, &c., is *not* the highest rule *now*, without the addition of some more Scripture that was written afterward, and yet not all the Scripture either, but just such a portion of it as a number of Bishops of the Pope's, or Antichrist's ordaining thought proper, according to "those suggestions

which most comported with their own particular bent of mind," to retain.

Well might our Saviour tell the Jews, "ye do err, not *knowing* the Scriptures, nor the power of God." They read them—they searched them—disputed from them—but "the vail was over their face;" they trusted in Moses, and thought that in the Scriptures they had eternal life—but for all this, they no more KNEW the *Scriptures* that they *read*, than they *knew Christ*, the power of God, who *spoke* to them; for if they had known and believed those who had WRITTEN, they would also have believed and known him who SPAKE to them, who was greater than Moses, and whom they were directed by Moses to "*hear in all things.*" They read the Scriptures, but did not know or understand them, being unlearned in the Wisdom from above, although Doctors, and Rabbies, and Scribes, yet they "wrested them to their own destruction."

Nor does Paul's commendation of the Bereans, in the least countenance the doctrince that "there can be no higher rule than the Holy Scriptures." It goes no farther than an expression of satisfaction at the extreme diligence of the Bereans—for, although they are commended, as being "MORE noble than those of Thessalonica, yet the Thessalonians who did NOT "search the Scriptures, to see if those things were so;" nevertheless, are stated to have "received the word in much affliction, with joy of the Holy Ghost, so that they were examples to all that believe in Macedonia and Achaia." But it was not solely upon the account of their searching the Scriptures, that they were called *more noble*, but inasmuch as they "received the Word with ALL READINESS." And remember these were JEWS—men who had been educated in a conscientious deference to the Jewish Scriptures, and who might not unreasonably be deemed to have entertained that veneration and high esteem for those writings, which a long succession of ages, and miraculous interpositions of Divine Providence were calculated to inspire. They believed them to have been given forth by the "inspiration of

God;" it was therefore highly commendable in them to turn to these writings and discover from them, if possible, a corroborating testimony to that "WORD," which, "with all readiness of mind," they *had already received.* Contrast this example with those Jews, who professedly holding the Old Testament writings in equal veneration, who trusted in Moses, and *thought* they had eternal life, yet neither received "the Word," nor "searched the Scriptures, to see if those things were so." Here are three remarkable instances, in which the Gospel was preached to the Jews. In one case they neither received the "Word preached," nor searched the Scriptures, which TESTIFIED of "the Word." They erred, "not *knowing* the Scriptures, *nor* the power of God."

The Thessalonians on the contrary, we find "turned to God from idols, to serve the living and true God." They believed; "your *faith*," writes the Apostle, "to Godward is spread abroad, so that we need not to speak of any thing." They believed—they DID NOT ERR, for they *knew* "Christ the power of God." They *received* him, "and as many as *received* him, to such gave he power to become the Sons of God." But the Bereans "were MORE noble than those of Thessalonica, in that they received the Word with *all readiness of mind*, and searched the Scriptures daily, to see if those things were so." These could not err, for they *knew* the Scriptures, *and* "the power of God." And because the Bereans, with a godly zeal, and holy perseverance, sought "comfort and consolation," and "instruction in righteousness," by comparing their own experience of "Christ, the power of God," with the experiences of those holy men of old, who had been "moved by the Holy Spirit" to record them; are we from thence to conclude, that "there can be no higher rule than the Holy Scriptures?" No, believe it not—their receiving the Word was not consequent upon their *reading the Scriptures*, for in one case, their testimony *was not sought*, and in the other, not until the "Gospel, the power of God unto salvation," *had been received*, "with all *readiness of mind.*"

It has been seen, in the course of this chapter, that those passages which are considered most favourable to the elevation of the Scriptures into the highest rule, do not of themselves declare, directly or indirectly, any such thing, and that no principle of just and legitimate construction, can possibly wrest them into any such meaning. Let it not be thought that I have urged every argument that truth and reason afford upon our side; or that I have applied myself to the direct refutation of every cavil that is unwisely raised, upon the other; and although I fear I should be trenching upon my limits to say more, yet I could not feel satisfied to say less than I have.

I must, however, considerably curtail my observations upon the universality of divine grace, which I shall treat of in the following chapter, as well as forego any very minute reference to the works of our early Friends, which, at the commencement, I had intended. I shall, however, close this chapter with a quotation in reference to "the canon of Scripture," as it is called, from a work replete with learning, powerful in argument, impregnable in truth—a work which, though little read, I fear, and less understood, is one of those master-pieces of the human mind, which heavenly truth and godly simplicity, joined to a refined taste, and highly cultivated understanding, are alone competent to produce.—I allude to "The Rustic's Alarm to the Rabbies," by Samuel Fisher. After very minutely and ably disproving the full and complete integrity of the present text of Scripture in numerous particulars, he proceeds nearly in the following words.—"And as to thy Scriptures' canonization, or the complete bounding of the canon of it, a few words here about the manner, and means, and true bounds thereof (for as to the question, whether it *be* a canon or rule, I may defer it to another place), let me expostulate with thee, and ask by whom your standard comes to be bounded, and to be limited to those dimensions, that is allotted to it as (without the Apocrypha) it stands bound up within your lately-bound Bibles. I mean that such and such parcels,

prophecies, proverbs, histories, epistles, holy sentences, sacred sayings, shall stand owned, honoured, signed, and authorized, with the sacred high and holy titles of God's Word, God's Witness, Foundation, Rule, Unalterable Standard; and not one piece of holy writings, more or less, than such as are so consecrated and canonized, shall stand as the standard; and all others, *viz.*—those called Apocryphal, and those also that are mentioned in the ones ye canonize, shall stand out of, and form no part of the standard, so long as the world stands? Who was it? Was it *God*, or was it *man*, that set such distinct bounds to the Scripture, so as to say such a set number of books, *viz.*—those that are summed up together in your Bibles (excepting the Apocrypha, which stands midway) shall be owned as CANONICAL, and the rest, though such as were of the same divine inspiration, be rejected as human, and of no higher account than the mere writings of other men, and receiving no higher respect accordingly? Whence hast thou this conceit that God himself commanded the close of the CANON of the Old Testament to be Malachi, and that it should consist of such books of the Prophets as ye now possess, exclusively of such prophecies that are therein mentioned, but which ye have not? and the close of the *canon* of the New to be the *Revelations*, and the bulk of it to be those few histories, and apostolical epistles, as ye have, exclusively of such as are therein mentioned, which ye have not? Who was it that said to the Spirit of God, 'O, Spirit, blow no more,—inspire no more men,—make no more Prophets from Ezra's days, and downwards till Christ; and from John's days downwards for ever? But cease,—be silent,—and subject thyself, as well as all evil spirits, to be tried by the standard that is made up of some of the writings of some of those men, thou hast moved to write already, and let such and such of them as are bound up in the Bibles, now used in England, be the only means of measuring all truth for ever.' Who was it, God or man;—the Spirit in the Scripture itself, or

the *Scribes* in their *synods*, *councils*, and consistories, that so authorized or canonized these, and expunged those?

Was it not mere men in their imaginations? Doth the Scriptures, or the Spirit and the Apostles therein, give any such command, or make mention even of any such matter? Is it not mere man in his imaginations, that hath taken upon him, according to the good or ill opinion he entertains of these or those respectively, to say *he will give authority to the Scriptures?* Is it not man in his proud mind, that comes in with his *sic volo*, *sic jubeo*,—so I'll have it —thus it shall be? Saying to the books of the Scripture, as God says to the waves of the ocean, "Hitherto shall ye come, but no farther." So many of the Prophets' and Apostles' writings shall be in the authority, nature and office of the Supreme Determiner of all truth for ever; and that all others, even such as are written by the same men, in the motion of the same Spirit, shall be but as common men's writings, and be looked on afar off as apocryphal, *i. e.* hidden or unknown writings, that no such notice shall be taken of, as of the other.

And as for the books, which ye sprinkle with that name of apocryphal, and give leave to have a standing with it, but not so as to make any part of your standard, what ye think of them upon second thoughts? Are they fit for nothing but to be cashiered and cast out of your canon by wholesale, by mere tradition from one to another, without trying them? Is there nothing among them that may be judiciously judged of to be of equally divine original and authority as some of those particular letters to private men, as that of Paul to Philemon about private or domestic matters, which ye own in such a transcendant manner as ye do? Surely, if some of them are fictitious, or but merely human, so that ye will say no better of them but *vox hominem sonat*, yet are there none to be acknowledged as of divine authority, and of as self-evidencing efficacy as some of those ye own?—None that ye can see cause to sign *meliore lapillo*, with some better name than ye vouchsafe them, and

standing in the church than ye allow them, as if they were a mongrel seed between that of Canaan and Ashdod, that ye know not well what to make of, nor how to entreat altogether so ill, as not to afford them a middle place in some of your Bibles, between the Old Testament writings, and those ye call the new, and yet not think so highly of them either, as to include them in your canon? Surely, there are some of them, which, when ye look over them again, ye may find ground to receive as having as fair a stamp of the beaming majesty, truth, holiness, and authority of God, and his Spirit, as some at least (not to say the most), of those ye ascribe to God as their chief or only author; and that do so savour as much of J. Owen's so much insisted on *Theo-pneusty*, as some other doctrinal, historical, and prophetical parts of your acknowledged divinely-derived Scripture, of which, what infidels soever you are as concerning them, yet I, together with many others, whereof some are as book-learned as yourselves, can say, *Credo equidem, nec vana Fides, genus esse Deorum?*

It is indeed the faith, or rather infidelity, of such as call themselves REFORMED CHURCHES, that all those books called APOCRYPHA, are, without exception, of no such divine original, as those ye call *canonical;* but who first set the one upon the bench, and the other at the bar, I am yet to learn; but this I know, that howbeit, ye second the depression and degradation of the one so far below the other, yet as neither were ever canonized by God himself (if we speak of the outward text only, about which my business with J. Owen is) into that name of his Word —and into the authority of the foundation of faith—the infallible rule of interpretation of itself—of trial and examination—of the supreme judge also, by which all controversies of religion are to be determined—the only pure and authentic standard unto which the church is finally to appeal, in whose sentence it is to rest, and into which all faith is finally to be resolved; so if such synods of men, either ancient or modern, as have thrust out all those at once from sharing with the other writings in what they can lay

just claim to, had been as spiritually discerning as they were spiritually blind, shallow, and undiscerning, they would have seen cause to have joined some, at least, of those apocryphal Scriptures to an *equal participation* of that plea of *divine original* and *inspiration* with the rest, as they have without just cause excluded them from it by their joint consent.

And though it be the declared faith of that Assembly of DIVINES that both houses of Parliament advised with in 1648, and of the Congregational Churches in England, whose confession is put out this instant, 1659, as to that article about the Scriptures, word for word, in the same words with the other, *viz:*— 'That the books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scriptures, and therefore are of no authority in the church of God, nor to be any otherwise approved or made use of than other human writings;' yet this I declare to the whole world, as my faith concerning them, that though I own neither them, nor the best bare writings or outward text or letter of the other Scripture at so high a rate as J. Owen does, who makes the naked letter in all things equivalent to the holy matter; yet, whatever is truly to be predicated of the one, or can solidly be pleaded on behalf of the one, which ye call your canon, as to the divinity of their original, the same may be pleaded on behalf of not a few of the other.

And as all that in general are styled apocryphal, can plead their authority from long before the Apostles' days, and also the especial care and providence of God (which is an argument of such weight with J. Owen and T. D., as sways them not a little into their frivolous faith about the rest) in the preservation of them to this very day; so that all of them have been kept by the Church, that kept the rest bound up and translated into various languages, were as publicly read as the rest, and highly esteemed by Austin and other fathers; of which facts ye *divines* cannot be easily ignorant.

And as for sundry of them, ye are ignorant with a witness, if ye see them not to be of *divine inspiration*,

or of as divine an original as some, or even any of the other which ye own so to be.

As for that fourth book of Esdras, which is but the second as it stands in the Apocrypha, besides that it is acknowledged by Clem. Alexandrinus, Faber, and many more men of renown among you, and by many holy men in these later times, as well learned as yourselves, at least in the wisdom of God's spirit, to be written by his *immediate inspiration;* so also, it is such a plain prophecy of things to be fulfilled in these last ages, as clearer is hardly to be found in the whole Scriptures besides; insomuch that he who reads it in the chapters 11, 12, 13, and 16, as well as in some other places, and sees not the beams of a divine majesty in it, nor the matters that are now managing upon the stage in the world, that are there foretold in it, reads not in the light of that Holy Spirit, that moved in the writing both of that and all other holy Scripture, and may come before he is well aware to feel the dint of that divine displeasure that is denounced against the sinners of the later ages.

And the same may be said as to the divine original of Jeremiah's epistle, which was written and sent to them that were to go captive into Babylon; and also of Ecclesiasticus, and the Wisdom of Solomon, which savours so much of the wisdom of the Spirit, that he is yet in that wisdom only which is from beneath, which is earthly, animal, deceitful, who doth not acknowledge the finger of God, writing those deep and precious truths and predictions in the heart of him whose hand committed them to outward writing; which, whether it were not Solomon, after whom it was so entituled, *nil ultra quæro*, he uttered 3000 proverbs, whereof scarce 300 are extant in that book of his Proverbs, some of which are standing, inserted there in the *Hebrew text*, and not the *original copy*, but a *transcript* only, at best, out of that, or some second-hand copies, taken and copied out long after Solomon's days, by the men of Hezekiah, eight or nine generations from him.—Prov. chap. 25, ver. 1. The thirtieth chapter of which book also

are the words of one Agur, the son of Jakeh; but sure I am that book of WISDOM was inspired or breathed into the penman that expired or breathed it out, from no less than that wisdom which is from above.

The main argument that ever I have seen against the *divine original* of these books, are, first,—their not having been written in the Hebrew tongue, which, what a poor peddling DISPROOF it is, he is no wiser than he should be, that does not see; for what warrant is there that all that was not penned in the *Hebrew tongue* is no Scripture of *divine inspiration?* Or if there be, is it not as conclusive against much of the Scripture which J. Owen counts *canonical*, the whole of which he reckons at random, was written in the *Hebrew tongue*, since it is evident that much of that Book of Esther (nine chapters and three verses of which are set among the *canonical Scripture;* and, oh, the wisdom—the other six chapters, and ten verses of the tenth chapter, by you self-willed choppers and changers, because written in GREEK, are reckoned and ranked with the APOCRYPHAL,) was written, not in the *Hebrew*, but in the *Chaldee*, as much of EZRA, NEHEMIAH, and DANIEL also were.

And, besides, if being originally written in the *Hebrew* will avail towards the evincing of them to be *canonical*, this will help some of your *apocrypha* into your *canon*, since that of Tobit, or Tobias, is not only (as that of *Baruch* also is, the holy man that wrote much for that *Prophet* and of that *prophecy* of *Jeremiah*,) most preciously, both *doctrinal* and prophetical, but also extant in the *Hebrew*, as well as *Greek* and *Latin;* and that of *Ecclesiasticus* was originally written in *Hebrew*, witness *Jesus the son of Syrach*, who himself confesseth in his *prologue*, he *translated* it out of the *Hebrew text;* and if ye say that is but a *translation* at best, and so not *canonical* Scripture, I reply two things thereto.

First, this argues *ad hominem* against J. Owen, that *tittles* and *iotas* of the *Hebrew text* are lost since the giving out thereof at first.

Secondly, that either *translation* must be owned

as *canonical* with you, as well as the first *original manuscripts* and your *original transcripts;* or else it must be concluded, that whatever you *linguists* have, yet the people that live upon your lips, not being able to read Hebrew and Greek, have no *canonical* Scripture at all to read.

The second argument that is supposed to be of weight against the *divine original* of the *apocryphal* Scriptures (*Broughton*, in his *Sinai Sights*, touches upon them both,) is, *because no writers in the New Testament cite or quote any of them, any otherwise than they do Heathen authors.*

But I marvel not, since the wisdom of this world is nought, that prudent Broughton should be so blind as not to see how Paul, Heb. chap. 1, ver. 3, quotes out of Wisdom, chap. 7, ver. 16; and Heb. chap. 11, ver. 5, quotes Wis. chap. 4, ver. 10; and 1 Cor. chap. 6, ver. 2, quotes Wis. chap. 3, ver. 8; and Heb. chap. 11, ver. 35, quotes 2 Maccab. chap. 7, ver. 7. Yea, and Christ himself, Matt. chap. 23, ver, 36—38, quotes 2 Esdras, chap. 1. ver. 30. And Rev. chap, 7, ver. 9, snswers to 2 Esdras, chap. 2, ver. 41—46; besides many other passages in the Scriptures of the New Testament, but especially in the Revelation, relate to their parallels in that Second Book of Esdras, which is the fourth, at least, of that man Ezra or Esdras' writing; whereof that some should be received as of *divine original* and some that have as truly *spiritual a tincture* on them as the other, or any in all the Scripture, should be rejected as merely human, I see not any solid ground for. Witness that fourth of Esdras, wherein he declares his *visions* and *revelations* he had from God, in which he would not fain and lie, for then he were not fit to have his two first books owned as from God. Yet such is the *divine, the-anthrophical wisdom* of our mere human *divines*, that two of that same man's books, who wrote all the four, (for the *identity* of the person that penned them all, every believer may easily believe,) are *canonized* as *divine*, and the other two *condemned* as but *human*.

Thus, though J. Owen contends so much for the

whole *Book of God being providentially preserved*, so that we may have full assurance that we enjoy the whole revelation of His will (which will is, with him, all the writings that ever were written by inspiration from the Spirit, fit to stand among those that he makes the standard,) in the copies abiding amongst us; and though he contends that the whole Scripture entire, as given out from God, without any loss of so much as one letter, tittle, or iota, is preserved in the copies yet extant amongst us to this day: yet I know not upon what frivolous conceit and prejudicate surmises, possessing the minds of himself and his brethren, both of the convocational and congregational way, among which, blind custom, more than clear sight, I believe to be none of the least, which are so far from enjoying the whole book of Scripture, that no small part of that Scripture that was written by men *divinely inspired*, and so *providentially preserved*, he refuses to enjoy or own as of such divine descent from God, as other parts of the Scripture are, but rejects it and contemns it as *apocryphal*, that is, so altogether hidden from him that he knows not very well what to make of it.

But suppose he should own and take all the *apocryphal* writings into his *standard* and *canon* (as he calls it,) of the Scriptures—does that, and all the rest, old and new, that are bound up in old English Bibles with it, constitute the utmost bounds of his *canon?* Doth his *standard* stand in so little room? Is it closed within so narrow a corner? Consists it of so few, so small a company of holy men's writings and Scriptures as are comprehended in no greater a compass than that book, called the Bible, contains? Is that the whole Book of God—the whole outward declaration of his will, by the writings of holy men at his motion? The whole Scripture entire, that was ever so given out from God, without any loss of any of the integral parts of it, so much as of one *letter*, *tittle*, or *iota?* Is all extant—all remaining—all preserved to this day, that was written by holy men as moved by the Holy Spirit? And is that ALL of the inspired Scripture which we now have and enjoy

in our present Bible? Was there no more of the *Old Testament* Scripture than the *Apocrypha*, and that which is commonly counted to the canon? And is the *Revelation* the close of the immediate *revelation of His will* to holy men, and of his moving them to write it out by His Holy Spirit?

Num tam
Pellibus exiguis arctatur Spiritus ingens?

Two things, J. Owen, at least, I have to say to the contrary. That is, not all of the old nor all of the new Scriptures that were, by inspiration, written before Christ, and after him, to the same use, ends, and purposes, as the rest were written, until John's writing the Revelation. Secondly—that as there was much more than that ye wot of, which was written as the Spirit moved from *Moses* to the *Revelation*, so there hath been more since then so written, and more is, and will yet be in time to come, before the world, that now waxes old, be at an end.

First—There is not all in your Bibles, by much, and by how much, who knows, that was given out by *inspiration of God*, when, as to say nothing of the Testament of the *twelve Patriarchs* now extant, there is not all the inspired Scripture by much, which the very Scripture ye have makes mention of.

Where is the Book of Nathan the Prophet?

The Book of Ahijah?

The Book of Iddo? 2 Chron. chap. 9, ver. 29.

The Book of Shemaiah? 2 Chron. chap. 12, ver. 15.

The Book of Jehu the Prophet? 2 Chron. chap. 20, ver. 34; 1 Kings, chap. 16, ver. 1.

The Book of Gad the Seer? 2 Chron. chap. 29, ver. 29.

The Book of Jasher? 2 Sam. chap. 1, ver. 18, of which, it may well be supposed, that he was a very ancient writer, since those that wrote *Joshua*, who ever they were, do quote him; for him-

self it was not that wrote it all, at least, (as *Moses* not all *Deuteronomy*,) unless he wrote of his own death and burial before he died. See Josh. chap. 24, ver. 29.

Where is that part of Jeremiah the Prophet, wherein he spake that which Matthew cites—Mat. chap. 27, ver. 9, 10, about the giving *the thirty pieces of silver, the price that Christ was sold at, for the potter's field;* for howbeit, *Zachary*, the Prophet, Zach. chap. 11, ver. 12, speaks of the same thing, (who was in his work an exalter of God in his time, which the name *Jeremiah* seems to signify, and so may be called *Jeremiah*, which is not likely to be *Matthew's* meaning,) yet in all the prophecies of *Jeremiah* extant in your Bibles, there is no such thing spoken: and for you to say that *Matthew* was mistaken, quoting through forgetfulness one prophet for another, or that the *transcribers* of the *copies* of their *original*, out of *Matthew's original* copy, failed so foully in their *transcribings*, (for all your copies that ever I saw so read) as to write *Jeremy* for *Zachary*, will be for J. Owen upon his principles, who stands to plead every *letter*, *tittle*, and *iota*, that was in the αντιγραφα to be now in the απ'-γραφα, as sorry a shift, and as miserable a remedy, as he makes for himself, *who leaps out of the frying pan into the fire.*

Where is the prophecy of Enoch, spoken of Jude, verse 14, out of whose prophecy the *Jews* can tell you more than ye can learn from that of *Jude?* And as for *Esdra* or *Esdras*, and his true companions, of whom thou sayest truly enough, if not truer than thou art aware of—that their care in restoring the Scripture to its purity, when it had met with the greatest trial that it had ever underwent in this world, considering the paucity of copies then extant, was great, and that the consignation and bounding of the canon delivered to the Judaical Church, was in their days, and that they did labour to reform all the corruptions crept into the Word of God.* And that they com-

* It seems then thy Word of God (so called) may be, and was corrupted (*i. e.*) the Scripture, secundum te, who sometimes sayest

pleted the punctuation, (the completeness of which then was not *coævous* with the *text* as at first written in *Hebrew*, as thou contendest, to the confuting of thyself here,) and that *they were guided herein by the infallible direction of the Spirit of God.* Did they not in the Spirit and Power of God, write many more books, even 204, most of which are not in your Bibles? Read 2 Esdras, chap. 14, throughout the chapter. Where are all these, and sundry more Scriptures, (some as, and some more ancient than *Moses*) of which I will not now speak particularly?

And as to the new, where is that first epistle of *Paul* to the *Corinthians*, mentioned in the first of those two that we have? 1 Cor. chap. 5, ver. 9. And that first epistle of his to the *Ephesians*, (for it is evident he wrote one to them before that) mentioned in that one which ye have? Eph. chap. 3, ver. 3. And that espisile of his to the *Laodiceans*, mentioned, Col. chap. 4, ver. 16, besides several to Seneca, *Nero's* Tutor, and other of *Paul's* writings, who was doubtless far more voluminous in his writings, than that poor pittance* of epistles to churches and ministers, and the letter to *Philemon*, a tradesman, about a domestic business of receiving his servant *Onesimus*, that had been unserviceable to him, amounts to, of whose spiritual Scriptures and speeches that fell from him at his martyrdom, that were taken by such as were present at it; some in these days have seen more, than that which was written of him by *Luke* in the *Acts*, and written by him in the epistles, ye count a part of your canon.

And whether that which *John* wrote to the church, mentioned by him in the 9th verse of his letter to *Gaius*, were no other, than the first of those three recorded? And whether that of *Jude*, whereof, Jude

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it cannot be corrected in its original text, and is not to this day: but were it the Word of God indeed, as that is it speaks of, it were incorruptible.

* The words, "poor pittance," here used, are to be understood only in reference to the *comparatively small quantity*, that has come down to us, of these invaluable writings of the Apostle.

3, he says in the *præterimperfect tense*, "when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you," were not one wrote before this, which was now but under his hands, is more than all you sayers of what ye think only, are able groundlessly to gainsay. And whether Clement's epistle, whose name was in the Book of Life, and that Church of *Rome* to *Corinth*, written thirty years after *Paul's*, may not challenge to be ranked among the rest, is worthy your inquiry? And what think ye of that short, sweet, precious *reply of Christ Jesus* himself, in his letter to *Agbarus, king of Edessa*, who wrote so lovingly and believingly to him about the malady that lay upon him, as it stood recorded in the rolls of that city, and may do still for ought ye know, which is to be read, and many other precious passages about that business in the *Ecclesiastical History* of *Eusebius Pamphilius?* Is it not as Christian, as *divinum spiritum non hominem sapiens*, and worthy (as particular as it is,) to stand in your standard, and claim a room in your canon, as that particular letter of *Paul* to *Philemon?*

What is become, I say, of all these, and more than may now be mentioned, none of which are within the confines of your *congregationally constituted, synodically composed, ecclesiastically authorized, clerically conceived canon?*

Were they not DIVINELY INSPIRED? That were to render doubtful your undoubted *divine original* of what you have; since some of them are quoted in those you have.

Are they all utterly lost? that were to lose himself much more in his cause, (who is lost too much already,) for J. Owen to say so, since more than ἐνιῶτα ἡμιακεραία, one jot or one tittle is then passed away and perished from the law, (if the letter be it) not one jot or one tittle of which letter quoth J. Owen (wofully misinterpreting that of Matt. chap. 5, ver. 18, for the *iotas* and *tittles* of the mere *text* and *letter*, which Christ utters only of the *doctrine*, *truth*, and *holy matter* of the *law*,) is to pass away till *heaven* and *earth*, which are yet standing, shall be passed away.

Or, did not God himself intend to dignify these with the same honour, and crown them with so high an account as these, though as well descended, and as immediately derived from him as the rest? Or, did he not design them to the same spiritual ends, and renowned uses with their fellows?

Or, were these books out of the way, and not present at the time and place of the first setting up of your standard, by such *synods* and *sanydrims*, as took upon them to authorize what Scriptures of the prophets and apostles should; and what should not stand under that honourable title of the *steadfast standard*, and so were sentenced for ever for not appearing at that *sacred session and high court of judicature*, which was to judge what books from thenceforth, should be the supreme judge, to which all should appeal in all cases, and in whose sentence all should rest, and all faith be finally resolved; and not coming in at the completing and final closing of the canon, should for ever *Jure Ant-Ecclesiastico*, or *Apostatico*, and in *foro hominum*, forfeit that (*originally*) *equal title*, which in *foro Dei*, *Jure Christico* and *Apostolico*, they else had to be canonized with their fellows?"

I must here conclude my quotation from this able work, which I found almost impossible to curtail without in some degree impairing its efficiency. It should be remembered that the excellent man who wrote it, resigned a large living in the Church, to preach *freely* what he had *freely received;* that for this purpose he travelled not only in many parts of England, but likewise in foreign countries, and once over the Alps on foot, a great and perilous undertaking at that time; and in the midst of the very heart of the Romish Apostacy, did he "preach Christ and him crucified." He defended the pure principles of Truth, from the venomous attacks and foul misrepresentations, of some of the most subtle, learned, and powerful disputants of his day; and it was given him clearly to foresee, as the work I have quoted will bear evidence, the state of contending parties as they are exhibited before us, at the present time on the

public stage of affairs. He was frequently treated with great cruelty, by those who were in, as well as by those who were out of authority; confined in noisome prisons, and persecuted at last, "even unto death," for he died a prisoner in Newgate, "for the testimony of Jesus and the Word of God," in the year 1665; and in truth may it be said, that he was one of those "of whom the world was not worthy." His labours were highly esteemed by his brethren, and his controversial writings received a most powerful, but unsophisticated and merited eulogium, from the hand of William Penn. The quotation I have made, is therefore very conclusive as to to the views of the *early Friends*, with the Holy Scriptures.—How far they were right or wrong, is seen by the Scriptures themselves—to a *higher* authority, the principles of Isaac Crewdson, and the Reviewers, forbid an appeal; and though *they* (the Scriptures) declare, that a *higher* authority, we *are* to "*hear in all things*;" it is still most strangely and irrationally insisted on, that "nothing *can* be heard in the way of salvation, but by the Scriptures; thus, like the Jews, they *think*, that in THEM, they have eternal life."

There is a wide difference, be it remembered, between acknowledging the just worth of all such things, as it has pleased the Almighty at different times to communicate to our fellow-creatures, for general or particular ends and purposes, and bowing down as to an infallible, unerring, and supreme judge, to such *records of those communications*, as some few men of worldly power and literary attainments, have thought fit to select and constitute for that purpose. The events and matter of the Bible sweep over a vast portion of time, and though the light of Divine Truth may be seen upon every page; yet it comprises almost an infinite variety of shades, more or less bright, the brightest of which extends no farther than to the mere surface of the mind's apprehension, and is incapable by virtue of its own intrinsic power, as the Reviewers and Isaac Crewdson themselves confess, of searching to the root of the matter, of penetrating

to the heart, so as "to produce fruit unto holiness." But that same Holy Spirit, "the Creator of the ends of the earth who fainteth not, neither is weary," and who alone can thus effectually and rightly make application of the "*mere written*" records of his former communications, CAN also afford fresh and living supplies of his grace, mercy, and goodness, to the children of men direct, from the eternal and inexhaustible source of his unspeakable Providence and love. Of the same "Spiritual Rock that the fathers drank, and that Rock was Christ," so CAN we. That "bread which came down from heaven," *can* still be given to those who hunger; and although there appears to the sight of many, but "five loaves and two fishes," yet CAN the innumerable multitudes of our fallen brethren throughout the world, "eat and be filled."

CHAPTER VII.

"When I gave all diligence to write unto you of the *common* salvation," &c., wrote an Apostle formerly to one of the Christian congregations of his day; and clearly as the whole tenor of Scripture testimony bears out the important fact that "God is *no* respecter *of persons*,"—that "his tender mercies are over *all* his works—that Christ is the "propitiation for the sins of *the whole world*"—that "he will recompense every man according *to his works*," and that "as *in Adam* all die, even so *in Christ* shall all be made alive,"—clearly, distinctly, and *expressly*, as salvation is declared to be "*common* salvation;" yet, strange perversity—marvellous "hebetude of vision," that men, whose "ultimate appeal for the truth of every doctrine," is stated to be the very book which announces a "*common* salvation," should, nevertheless, in open contempt of the sentence of the judge, which *themselves* have chosen to try their cause, interrogate, —whether "it would not be presumptuously to fly in the face of Divine Wisdom, for us to say that men are *converted* without the knowledge of the Gospel, (meaning the Scriptures) by *outward means?*" Is it not a most remarkable illustration of the force of prejudice,* the obstinacy of opinion, the blindness of party, or the venality and adamant-cased heart of bigotry, fanaticism and priestcraft, that flatly contradicting the *express* declaration of their "highest rule," which says that salvation is a "*common* salvation," they should insist that it is not "*common*," but *particular?*

That they should construe the *Gospel* to mean a

* I do not pretend to *specify* the real root of this doctrine, I only *interrogate*, whether it does not proceed from *one* of several causes. It *may* arise from *prejudice* in some, and from other motives in others.

certain portion of holy men's *writings*, and that sinners are converted from the errors of their ways, and salvation is a boon to those ONLY, who can gain access to these writings? That this may be the Gospel according to Isaac Crewdson and the Reviewers, is *one thing*, but that it is really the Gospel according to the Disciples and Apostles of Christ, as it appears in the writings of those that are preserved to us at this day, is *another* thing, and which I most plainly and unconditionally deny.

The Apostle Paul, in writing to the Colossians, says of the *Gospel*, that "it is come into *all the world*," and that it "was preached to *every creature* which is under heaven." Now, we know the *Bible* is *not* "come into all the world," nor has it been heard of by a thousandth part of the creatures that are, or have been under heaven. Unless therefore contraries be alike,—*dis*agreement, *agree*ment—light, darkness—and darkness light—unless a thing could have come into all the world, and *not* have come into all the world, but only into *a part* of it—unless there is a something, which has been preached to *every creature* under heaven and yet *not* have been preached to every creature under heaven, but only to a comparatively *small portion* of creatures under heaven;—then, and *then only*, can the Gospel and the Bible be one and the same thing. I am aware of the "construction most comporting with the particular bent of some people's minds," that has been put upon the words, "all the world" in this place: but do not talk about construction; if the Greek text signifies not *all* the world, but *part* only,—not *every* creature, but a *limited number* of creatures, why not translate it so at once? The illiterate who, if the Bible be the only source of truth, and "power of God unto salvation," must have their eternal interest staked upon the correctness of your translations, are liable to be awfully misled, and sadly perplexed—the "wayfaring man" must be strangely confused and widely err, by translating a sentence *one* way, and then construing it directly *another;* and after such "*construction*," excludes the far greater part of mankind from "the

hope of the Gospel," to tell us, with all the assurance of priestly exclusiveness, "not to presume to *speculate*" upon the relative condition, in which they stand towards their Maker.

There needs no speculation. The Bible bears its testimony that "*life* and *immortality* are brought to light, by the Gospel." And that "light is come unto *all* the world, and that *this* is the condemnation." If the Gospel therefore be "preached to *every* creature," and if by the Gospel "life and immortality are brought to light; then, unless men "chose darkness rather than light," "every creature under heaven," might have "the true knowledge of God, of his holy law, and of the Gospel of life and salvation through Jesus Christ." That such would be necessarily acquainted with the different histories, epistles, advices, and vast collection of extraordinary and deeply interesting matter, recorded in the Scriptures, I do not pretend to say: but that such would be "converted from the error of their ways," and stand justified in his sight who "accepteth no man's *person*," is not only presumption, but a flat and unqualified contradiction of Scripture evidence to deny; for is it not written, that "in *every clime*, he that feareth God, and worketh righteousness, is *accepted of Him?*"

If our Saviour was offered up upon the Cross "for the sins of the whole world," and the Scriptures say *he was*, the offering must remain as complete and effectual for the purpose for which it was intended, viz. the redemption of man, although *no written account of the fact had ever reached us*, or any history been published by the hand of man of the different acts of our Saviour and some of his disciples.

But it has pleased the Almighty, amidst the conflicting circumstances of time, that some external memorials of that period should escape from the tomb of oblivion; and ungrateful indeed must we be, to think lightly of so great a blessing. The fact of their preservation, does however by no means prove, that those who never possessed them, are cut off from the "hope of the Gospel," and that there is no salvation without them, any more than the mere posses-

sion of them can light up the hope, and confer the salvation.

The sin of Adam is as fatal and extensive in its consequences, to those who never heard his name, as it is to those who have read he was placed in the garden of Eden, and ate of the tree which his Maker forbade him to taste. Although this account had been lost to the *whole* world, as it has been to the *far greater part of it*, the sin of Adam would, notwithstanding, have been committed, and all his posterity be still participators of his sinful nature, heirs of the *same curses*, and objects of the *same blessings*. No—on this *last* point we are not "to presume to speculate."—Very modest advice, indeed! After dogmatically asserting, that the law of God, like the law of man, is written only in a book, manifested and visible only on perishable materials of this world, circumscribed in its promulgation to a small portion of mankind, taken up as any other law book, wrested, commented upon, and interpreted by contending counsel with black robes, uplifted hands, and grave faces, whilst the poor deluded people they practice upon, pay them enormous fees for their endless contentions, explanations, and preachings, either by way of forced maintenance, or to such as have no special act to establish a table of fees, by what the TOLERATED class of Bible merchants so mildly term, "voluntary contributions,"—after thus, without one difficulty—one tender doubt—one gentle misgiving, including millions upon millions of souls in the awful consequences of one transgression, *believers* to the full, that the wrath of God is revealed against them that "obey unrighteousness,"—and that "tribulation and anguish awaiteth *every* soul of man that doeth evil, of the Jew first, and *also* of the Gentile;" yet do they become the most obdurate of *Sceptics*, and tell us "not to speculate," when we only follow on with the Apostle and say, "but glory, honour, and peace, to *every* man that worketh good, to the Jew first, and also to the Gentile. For there is no *respect of persons* with God." But they declare by their doctrine, that there *is* a "respect of

persons with God." Nay, they contend farther, and putting the case suppositiously, affirm it to be "presumptuously flying in the face of Divine Wisdom, for us to say that men are converted without the knowledge of the Gospel by outward means." They say it is laying ourselves open to the delusion of the devil, "if we unhappily flatter ourselves that we have the knowledge of the will of God, independently of the written revelation, by which it has pleased him to convey it."

Talk about presumption and speculation, indeed! Upon what authority do Isaac Crewdson and the Reviewers thrust millions of their fellow creatures from the arms of redeeming love and mercy, merely because they are not possessed of the written records of *some* of his special dealings, in generations that have long since passed away? Upon what authority higher than their own "impressions," do they thus prescribe limits to the unbounded mercy of God?

Upon what authority better than "those suggestions, which most comport with their own particular bent of mind," do they make the curse upon disobedience *universal*, and the blessing upon obedience *partial* and *particular?* Does not their own "ultimate appeal" say, "As in Adam *all* die, even *so*, in Christ shall *all* be made alive." Is not the life by Christ said to be as universal, in this passage, as the death by Adam? Is not the remedy here stated to be *co-extensive* with the disease? Is sin to lie at the door of the *heathen*, whether they do *well* or *ill*, and salvation only at *ours?* Doth God suffer the innumerable multitudes of mankind thus "to multiply and replenish the earth," and enlarge the kingdom of Satan, without "shewing them *what is good*," and what "He, the Lord their God, requires of them?" Is the evil spirit of the Devil thus left to range freely, and establish his undisputed dominion in the hearts of all those who are unhappily deprived of the means of knowing that he tempted our first parents, with forbidden fruit in the garden of Eden, and that they fell sinful victims to his wiles? Is the evil spirit of the Devil thus permitted to take possession of *their* hearts,

whilst an all-merciful, compassionate, and almighty God, "who willeth not the death of a sinner, but that all should turn to him and live," sends "the Comforter," the holy and blessed Spirit of truth, to *those alone* who are already favoured with the precious gift of the Holy Scriptures? For myself, I openly avow, that I esteem the Bible, and all those writings that have proceeded from the same source, above all the writings in the world beside. It is, indeed, a cause for rejoicing, that these memorials of former mercies and wondrous works—of things past, present, and to come, have been thus preserved amidst the revolutions of empires and kingdoms; and the wish to extend the blessing is worthy of the Christian character. Spread it, I say, from sea to sea, that men may hear of the marvellous works of the Most High, and of his dealings with the children of men. Call it a record—call it a testimony,—call it a witness, if you will, to the Father, the Son, and the Holy Spirit; but you have no authority to lift it up like the serpent in the wilderness, and proclaim,—"look upon it, all ye people, and be healed."

I do not take upon myself to say how far it is a "mere impression," or how far it may be "a delusion of the Devil," to believe that this evil spirit is permitted to hold supreme and undisputed possession in the souls of those from whom scriptural knowledge has been withheld by circumstances over which they could have had no possible controul; but it perhaps may be as well for those who maintain this horrible and life-chilling doctrine, to examine and *re*-examine, the ground upon which it rests, and to be thoroughly persuaded in their own minds, whilst they thus limit by their doctrine the operation of the Almighty and Omniscient Spirit of God—whilst they thus promulgate to the world that "He whose tender mercies are over all his works," no longer "pours forth his Spirit upon *all flesh*," but leaves the far greater portion in utter darkness, without one ray of his eternal light to save them from becoming the victims of the everlasting rage and malice of Satan; it may be as well, I say, for these to consider if their spirits be

covered with that *charity*, without which they are but as "sounding brass, or a tinkling cymbal."

What! think ye, that He who is present everywhere—"who sitteth upon the circle of the heavens, and counteth the inhabitants of the earth but as grasshoppers"—who counteth all nations but as vanity, and "taketh up the isles as a very little thing"—whose love is felt—whose goodness seen—whose power acknowledged from pole to pole—from the ice-girt regions of the north, to the "golden sands" of Lybia, and the spice-embosomed islands of the west—think ye that He who hath "borne *our* griefs, and carried *our* sorrows:" hath not borne, hath not carried THEIRS?—that He who was "wounded for *our* transgressions," was not wounded for *theirs?*—that He who was "the propitiation for *our* sins," was the propitiation for ours *only* and *not* "for the sins of *the whole world*," because the whole world happens not to have the Book which relates the external circumstances connected with the mysterious plan of His redemption? Is He a "hard master, reaping where he hath not sown, and gathering where he hath not strewed?"

Doth he require justice, mercy, humility, and fear of Him, where He hath not "shewed unto man what is good?" Does He whom John testified to have "enlightened *every man* that cometh into the world," shed the glorious beams of light only upon the writings of Moses, the Prophets, and Apostles? Is there not "a more sure word of prophecy, unto which it would do well for us to take heed, as unto a light shining in a dark place?" Think ye that He who was taken by the Devil "into the wilderness, and was a hungered forty days"—"who knoweth our frame, and remembereth that we are dust"—remembereth not *the poor Heathen?* "Is it presumptuously to fly in the face of Divine Wisdom," to declare that God "has not left himself without a witness" in *their breasts;* and that they come within the verge of salvation, although deprived of "the written Revelation."

Is there no *presumption*, no *speculation*, in a doc-

trine which denies that "Christ is mighty to save unto the uttermost;" and that none can "come unto God by him," without they *have the "written Revelation?"* "The "written Revelation," is thus made the law of God, or, at least, *indispensable* to the knowledge of it: the infraction of which, though ignorantly done, is, nevertheless, visited with a penalty equally severe, even no less than an eternal exclusion from purity and happiness hereafter, as where it forms almost the very ground-work of education, and its prohibitory and condemnatory clauses are amongst the first lessons the child can repeat.—The law of sin—the influence of the Devil—is assumed alone to operate and be made known. God has never given *them* the "knowledge of his holy law" —never influences *their* hearts to good—leaves *them* the undisputed prey of evil whilst here on earth, and debars *them* of the benefit of the Redeemer's sacrifice hereafter. And did not Christ die for the Heathen, who have not what ye call the "written Revelation," as well as for those who have it? Doth He "ever live and make intercession" for *us*, but not for *them?* Or, think ye that his pleading for *them* is in vain? Think ye that they are not "*safe*," because they do not *know* so much as yourselves? Think ye the offering of Christ is of no effect till ye spread your Bibles in the land? Is the purchase of our salvation *dependent*, then, upon the circulation of the Bible? Must we read, that Christ was nailed to the cross without the gates of Jerusalem, and that He gave "some Apostles, some Pastors, some Evangelists, for the *edifying of the Church*," &c.,—must this be published in every clime, and read by every eye, that "the blood of Jesus cleanseth from all sin?"—Hath He "tasted death" for those only who *have the Bible?* or hath He not "tasted death for *every man?* Where is your authority—you who talk about "*presumption* and *speculation*"—where is your authority, I say, to appropriate salvation, and restrict the Spirit of Almighty God, to *the possessors of the Bible?*—Thou who tellest others not to speculate, dost *thou* not speculate? Thou who tellest others not to pre-

sume, dost not *thou* presume in thus giving to the *gift*, the power, and glory, and honour of the High and Holy Giver?

There is not a passage throughout the Bible that sanctions the revolting and merciless doctrine of transgression *without* law, but by a forced construction, at variance with the whole tenor of every doctrine and principle it illustrates—in opposition to every attribute of a just and merciful God, and of the internal sense of moral justice, which is implanted in every breast. Man cannot be insensible, but by habitual wickedness, of the corruption of his nature, and his tendency to err; and even after a long course of evil—after an uniform and systematic warfare against the Light of God in the conscience—the soul that is arrested with mercy, and finally "converted from the error of his ways," is made deeply sensible that his acts of rebellion have been all his own; and can subscribe, with repentant tears, to the truth of that address, recorded in Isaiah, "Oh! that thou hadst *hearkened unto my commandments*, then had thy peace flowed as a river, and thy righteousness as the waves of the sea."

Does not the Apostle declare, "where there is no *law*, there is no *transgression?*" What can be clearer evidence than this, I ask, supposing obscurity prevailed throughout every part of the Bible beside, upon this important point? Does it not clearly show that man will not be punished for an ignorance he cannot avoid? Does it not show, where no law has been proclaimed, no law can be broken? Does it not show that the justice of God will not visit with eternal vengeance the sins of those, that have been perpetrated in the weakness of corrupted nature; or that are the immediate offspring of the Devil's unrestricted power, who, according to your doctrine, has been suffered to work in the hearts of the poor Heathen, and place them out of the pale of infinite and eternal Mercy, because they have not the "written Revelation?" Does not this passage, in short, clearly show to all but those who will not see, that, in the Apostle's view, the accountability of man rests

solely on the grand principle of the *knowledge* of *good and evil*, and his *freedom* to choose the one or reject the other? Thus says your own "ultimate appeal for the truth of every doctrine," that "where there is *no law*, there is *no transgression*." And yet, where that is *positive*, you are *dubious*—nay, more—the doctrine you promulgate, completely *opposes* its testimony.

What, then, let me ask, is the use of this appeal to *you?* For, if, after you have made the appeal, your "bent of mind" remains the same, although in direct opposition to its decision, it is plainly manifest, whatever you may profess, that its clearest statements, instead of being "the highest rule by which all controversy can be decided," is no rule whatever to *you;* but, on the contrary, you *over*-rule its greatest truths—its simplest propositions—by your "impressions"—your pre-conceived opinions, or "those suggestions, which most comport with your own particular bent of mind." When your "ultimate appeal" tells us positively—totally unfettered by those little IFS with which doctrines, involving the most terrible and awful consequences to millions upon millions of those who have been "made of one blood" with ourselves, are vouched for as Christian truth—when, I say, your "ultimate appeal" states unreservedly, that "where there is *no law*, there is *no transgression*"—where, in these few plain words, the relative general state of those who are without law, is *made known*—where there is nothing left for conjecture—nothing, one would suppose, that the most obstinate opinionist could raise a cavil upon; or the veriest quibbler, who acknowledged the authority of the "appeal," wrest, by the most subtle ingenuity, from its obvious and only legitimate meaning—yet are we told not "to presume to speculate." But it is not *we* who speculate; it is yourselves.—The Heathen *have* a law, or they have *not*. If they have *not* a law, then they have "*no transgression*," Paul has written the truth. The speculation, therefore, is not with *us*, who hold the same views with the Apostle, but with *you*. You call the *Bible*—

the *writings* of holy men—the law of God; and you deny the knowledge of that law to those who have not the Bible; and you call it *speculation* and *presumption* to say that the Heathen "are safe," without this law, the Bible; and that, too, in utter contradiction of the statement of the very Bible itself, which says, that "where there is *no law*, there is *no transgression*."

The infatuation, the blindness, or hypocrisy, of men, proclaiming forth to the world such doctrines, with the admonitory caution not to *speculate* or *presume* that God's infinite mercy may possibly extend beyond the limits that *they* have prescribed for it, is scarcely exceeded in arrogance and vain conceit, by the vaunted spiritual supremacy of the Pope himself. What—when the Book itself says, "there is *no transgression*, where there is *no law*," is it presumption—is it speculation, to say that the arms of Divine Mercy are stretched out to where the Book has never reached? Is this the standard of God's love to man? Does the fathomless ocean of infinite love and compassion, ebb and flow with the tide of biblical knowledge, so that the moment that the transcripts of a certain portion of the writings of certain Prophets and Apostles are published in any fresh land, that moment the mercy of God follows it—the "revelation of His will" becomes, for the first time, made known to the desolate and deserted outcasts, and, with the possession of the Bible, they are, for the first time, placed within the reach of God's salvation, or placed in a capacity, or within even the verge of possibly becoming "partakers with the Saints in light?" Doth not the earth yield forth her fruits to supply their wants? Doth not the external things of creation light up a joy in their bosoms, and inspire them with delight—the springing flowers—the budding trees—the warbling birds—the valleys and the mountains—the flowing streams, the heaving ocean—the twinkling stars, the placid moon, the fiery sun? Hath He not given them the delights of home, the love of country and of kindred? And is not "that which *may be known* of God, made manifest *in*

them," as the Apostle in the book declares it is, "for God hath showed it unto them. For the *invisible* things of him from the creation of the world are *clearly seen*, being understood by the things that are made, even his eternal Power and Godhead; so that they are *without excuse?*"

Why the Apostle in the 10th chapter of his Epistle to the Romans, after testifying to the universality of Divine Grace—after most emphatically and clearly stating that "the Word is nigh thee, even in thy mouth and in thy heart: *that* is the word of faith, *which we preach*," exhibits himself the very arguments which I. C. and the Reviewers have urged against the same vital principle of truth; "how then," writes the Apostle, "shall they call on him in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless *they be sent?*" (Mark this) "as it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things? But they have not *all obeyed* the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by *the Word of God.*"

Thus strongly does the Apostle put the objections urged by the opposers of the universal operation of God's Spirit on the heart of man; and let us hear what he says in reply. "But I say, *have they not* heard? *Yes verily*, their sound went into *all the earth*, and their words unto *the ends of the* world." And he farther writes, "But Esaias is very bold, and saith, I was found of them that *sought me not;* I was *made manifest* unto them that *asked not after me.*" Yet, notwithstanding all this, it is denied, that a "manifestation of the Spirit *is given* to *every man, to profit withal.*" Now it either *is given* to every man, or it is *not.* The "test of Truth," (the Scriptures) according to the Reviewers, say it *is* given to *every man.*

It is not *presumption* or *speculation*, I apprehend, to say that the *Heathen* are *men*, and if they are,

then is a "manifestation of the Spirit given" to *them*, since it is given to "*every* man," and given to them also "*to profit* withal." You will scarcely contend that the words "to profit withal," has reference to pecuniary advantage, or is confined merely to temporal benefits; if, therefore, it alludes to an interest of a higher nature, even no less than to the eternal interests of the soul: is it not evident, that if *they* "do well, *they* will be *accepted*, and if they do *not* well, sin lieth at their door?"

And may it not be well for those, who arrogate to themselves, the *means* of an exclusive and partial salvation—who would thus monopolize the grace and favour, and unbounded love and mercy of God, through Christ Jesus our Lord, to the chartered communities of spiritual corporations, that themselves have marked out—would it not be well for such as these, who with *presumption* and *speculation* upon their tongues, affix their *own seals* to their foreheads —deck themselves out in "white robes" of their own making, and with "palms" which their own hands have gathered, declare that this privileged class will alone be permitted "to cry with a loud voice, saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb," instead of being sounded forth by "a great multitude which no man can number, of *all nations, and kindreds, and people, and tongues;*" may it not, I say, be as well for the preachers of *this* contracted, gloomy, and lifeless Gospel, to reflect a little and see how far the Spirit in which it is conceived, merits the reproof of the Apostle, when he wrote, "For I say, through the grace given unto me, to every man that is among you, not to *think of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to *every man the measure of faith?*" If man can be placed in a capacity to be converted, and can obtain salvation *only* by means of the Scriptures, it is then in the power of our fellow-creatures to frustrate the designs of Omnipotence, and mortal man may interpose a barrier between the blood of Jesus, and the souls of his fellow-creatures. He has only to withhold

the Bible, "the written Revelation," as I. C. terms it, and it is done.

And do Isaac Crewdson and his co-thinkers, really believe that the offering of Christ was of no effect, and availed nothing for the penitent sinner, during the many centuries that an avaricious and imperious, and cruel priesthood, chose to seal up those precious records from the sight of men? and that the moment the translator translated them, and the printer printed and sold them, and hundreds and thousands were permitted by human law to call themselves expounders of it, and preachers out of it, making as much money as they can by letting out of seats, in different sorts of buildings, where they spin out, one against another, long narratives and treatises, upon some single text of it, confusing, mystifying, and perplexing both themselves and their hearers, by their multifarious opinions, doctrines, and renditions, till nothing appears certain, but this, that the Bible which they call the Word of God, is a more extensive source of pecuniary gain and emolument than any other article of trade in the known world besides,—do Isaac Crewdson and his co-thinkers, I ask, really believe, that from the moment when human law thus threw off the protecting duty from the Bible, and left it open to the trading community of talent—to men as it were of smaller capital—in short, made a free trade of it, to all those whose intellectual means would enable to open shop, and make up some sort of a mess by the infusion of a *small portion of the genuine article*, into a vast mass of *their own preparation*, each decrying the composition of the other, as not only spurious, but most poisonous and destructive;—do, I repeat, these persons really think, that from this moment, "the true knowledge of God, of his holy law, and of the Gospel of life and salvation, through Jesus Christ," has been more fully known and more implicitly obeyed by reason of these means? Do they know what they believe themselves,—and do they really believe that without the Bible, "Christ, the Power of God, and Wisdom of God," intercedes *not*, or intercedes *in vain* for the sinner? for such is the

inevitable and monstrous conclusion to which this doctrine drives its supporters.

It was my intention to have gone into a moral analysis of the motives to action, amongst mankind in their various civilized and uncivilized states, and to have endeavoured to have brought before the minds of my readers in these different aspects, the distinct operation of that active powerful principle of life—that bright emanation of the Spirit of Almighty God, which John declares to be "the Light of the world, which enlighteneth every man, that cometh into the world." But I must reserve it for another occasion and curtail the observations, upon this important point, with just remarking, that amongst the most savage tribes, even the most barbarous canibals, neither Isaac Crewdson nor the Reviewers, can give us any thing better than their "*impressions* and *suggestions*," as to the amount of responsibility which they incur, or how far they stand condemned in the sight of their Maker. They deny the *immediate* influence and teachings of God's Spirit upon their own hearts, and deride the idea of its illuminating the hearts of others; but I am convinced, if they were to bring their *opinions*, as well as their deeds "to the light," it would be made manifest to *them*, as it was to the inspired writer of the book, called "Ecclesiasticus, that however heinous may be the sins of man, they cannot be charged upon him who is "a God of truth and without iniquity, just and right is he"—which high and holy attributes are completely denied in that doctrine, which maintains transgression without law, and precipitates man headlong to eternal destruction, whose sins from the corruption of his nature, or the influence of the evil one, were perpetrated without a single compunction, or the faintest sense of a counteracting power.

And I may observe, that the frequent repetition, and constant commission of the grossest sins, that disgrace humanity amongst the most barbarous nations, is no proof that they sin not against the "light;" for in all those countries where the Bible is freely circulated and easy of access to all, the

vilest and most unnatural sins are committed;—lies —thefts—murders—adulteries—and the whole black catalogue of direful crime stands over the guilty heads of nations who boast of the special favour of Heaven, and flatter themselves, that salvation is for them alone, because they possess what they call the "highest standard,"—"the ultimate appeal,"—"the Word of God,"—"the written revelation of his will," &c. But I will not at present dilate farther upon this point, but conclude this chapter with a quotation from the book called Ecclesiasticus, to which I have just alluded. I beg the serious attention of my readers to it, and let them, after the bestowal of such attention, say whether it does not give a more correct, rational, apostolic, and Christian definition of the relation in which mankind *enmasse*, stand towards their Maker, than is conveyed in the narrow, selfish, uncharitable and revolting doctrine of exclusive salvation. "Say not thou, it is through the Lord that I fell away, for thou oughtest not to do the things that he hateth. Say not thou, He hath caused me to err, for He hath no need of sinful men. The Lord hateth all abomination; and they that fear God love it not. He himself made man from the beginning; and *left* him in the hand of his counsel: *if thou wilt* to keep the commandments, and to perform acceptable faithfulness. He hath set *fire and water* before thee: stretch forth thy hand unto *whither thou wilt.* Before man is *life and death*, and *whether him liketh* shall be given him. For the wisdom of the Lord is great and he is mighty in power, and beholdeth all things; and his eyes are upon them that fear him, and *he knoweth every work of man.* He hath commanded *no man* to do wickedly, neither hath he given any man licence to sin."—Ec chap. 15, ver. 11 —20.

LAST CHAPTER.

I SHALL now shortly conclude this little volume, by a few general remarks directed against the prevailing doctrine, which pervades the whole of the different articles, "From Periodical Works." Want of space, and a wish to expedite the publication, have induced me to abandon my original intention of replying *seriatim* to those articles, as they appear in the "Extracts." The more I have perused these articles, the more have I been convinced, if possible, of the weaknessof the foundation they acknowledge, and the strength of ours. A scoffing, jeering, uncharitable spirit prevails in the most of them. They grossly, for the most part, misrepresent the views and opinions of the Society, and that with a degree of assurance and pharisaical conceit, which are always the most prominent characteristics of "Sectarian" publications. And yet, these are the men that complain of the partial and exclusive bearings of what is called the National Protestant Church Establishment. Why they never persecuted others for their opinions with half the rigour—they never possessed, I believe, one-tenth part of the intolerance that the cruel, ignorant, and selfish Presbyterians, and Independents, as they call themselves, evinced, whenever political power chanced to fall into their hands. Some of these *Professors*, who, in the time of the Commonwealth and the Charleses, fled to New England to escape persecution, became themselves the most furious of bigots, and the most bloody of persecutors, and actually *hanged* both men and women Friends, for preaching the Gospel of Christ *freely*. Oh! but the Presbyterians and Independents of those days, were very different to the Presbyterians and Independents of these, it will be said. I reply, they do not commit

the same atrocious acts certainly, and for *one very* good reason, they have not *the power*. But that spirit from which all intolerance and persecution springs, ever has sprung, and ever will spring, has not been transformed to a spirit of peace and good will, and never will be, however its deadly operations may be restricted by the will of Almighty Power, or the secondary influence of legal control. Why should we suppose, that this spirit to which I allude, would be less mischievous, odious, and tyrannical, in its Papistical form than it used to be, if it had political power, and was permitted to work without control, the mighty engine of human legislation? In all countries of the present day where it commands it, cruelty and oppression, of almost every description exists in the extreme. And so with any of the different sects, I believe, would it be in this country, the ministers of which, are like so many petty Popes amongst their several followers, who abandon their own judgments, and reject the impulses of even a higher nature, to what the Reverend Mr. this, or the Reverend Mr. that, happened to say last *Sabbath evening*, although it were in direct opposition to what the so called reverend personage said on the last Sabbath *morning*. Therefore, though I dissent from some of the principles of the Established Church, and do not believe that Christ ever intended *His* Church to be essentially joined to Political Institutions, or what is more commonly expressed and understood by the term Church and State; still I have no hesitation in saying, that if any party in the community are to have a political ascendency over the rest, I know of none who would wield it so judiciously and temperately, and with less of that overbearing and intolerant spirit, which is infused more or less into all the different systems of professed religious establishments of human constitution;—there is none, I say, of them all, which I would desire to wield that power, in preference to that which is known by the name of the Protestant Church Establishment of Great Britain and Ireland.

It does not fall within the nature of a work of the

present description, nor does it accord with the inclination of the writer, to enter into any political views or discussion; but these observations arise rather from a desire to draw the attention of my readers to the worldly tendency of all hireling ministries, whether supported by *compulsions*, or "*voluntary* contributions."

These different writers, with whom I have had to do in the course of the preceding pages, are devoted to the interest of certain sections of the christianity-professing community, all of whose dogmas are enforced and upheld amongst their respective congregations, by men who are *paid* with the current coin of the realm for that end. They all join, and no wonder, in declaiming against, yea, in reviling and vilifying that foundation, which the Society of Friends recognise, as the only sure and true foundation upon which all *Christian* ministry must ever rest, viz., the *immediate inspiration* of the Holy Spirit.

A man may be influenced by correct moral feeling, and convey his opinions and sentiments to others with learning, talent, energy, and effect; he may have neglected other pursuits which might have yielded him great pecuniary advantages, and directed all his time and application to these objects, from a belief that he was more properly employed in the path he had chosen; but let his talents and his learning be ever so great, his intentions and principles ever so virtuous, unless he be specially "endued with power from on high," he *cannot preach the Gospel*. "Thy silver and thy gold perish with thee," said an Apostle to one Simon Magus, who coveted the gift of the Holy Spirit, in order that he might convert its powers into a source of pecuniary advantage; and upon what principle, but that of gain, promotion, and respectability in the world's eyes, is the ministry of the different sects regulated? Do not they all endeavour to escape from manual labour, and to devote themselves strictly to the duties, as they term it, and truly term it, of their *professions?* They talk about an "ultimate appeal,"—the "highest rule,"—the "final closing of the canon," and so forth; and yet

contrive to induce people to believe, that it is necessary for their souls' salvation, that such men as themselves, should be clad and fed as gentlemen, for just taking a verse, two or threetimes a week, from this very identical book, which they say is "the ultimate appeal," and to which, "not a word must be added or taken;"—for just taking a verse, I say, of some chapter, two or three times a week, and giving their *opinions* upon it, their "impressions," and those "suggestions, which most comport with their own particular bent of mind." The well paid preachers of these sects, all join in a league against the *Law* Established Church, and like a pack of hounds in full cry, they may be heard in pursuit of their victim.—They talk about the advancement of *spiritual* religion, and yet deny the *immediate* influence of the Spirit; scoff at and deride those who rely on its influence for their guidance and direction, and direct the purchasers of their thoughts and "impressions," to *external* helps, instead of that Word, which their highest rule says "is nigh thee, even in thy mouth and in thy heart."

But what, after all, is the *real* difference between the Christianity of the Establishment, and the Christianity of any of the money supported ministries of any of the Sects? What I ask constitutes the real difference between them? Why, political power.—The Establishment *has* political power, the Sects have *not;* but they *desire* it. I do not mean to say that the Priesthood of the sects exercise *no* political power, for they *do* in a certain sense. In fact the power by which they raise the means for their support from their different followers, is a truly *political* power; but then it is restricted and local in its operation. They have not the general law of the land, and the sword of the state to enforce their views, and exact their claims; but their unremitting exertions are directed to impress their supporters with the belief, that they are the only true expositors of the Divine Will,—in fact that they are God's ministers, and that as such they should be *paid* for their services. After making people believe this; after pro-

ducing their "impressions," that they are a kind of intercessors or mediators between God and their fellow-creatures,—an Order specially qualified to expound what God revealed to others centuries and centuries ago,—after making people believe they are a sort of indispensable assistants towards their eternal salvation—after reducing the volition of others to complete subjection—after talking the very senses and will of their hearers, into a total prostration before the very sound of their voices, or the raising of their little fingers, they hold out their hands and open their purses for their wages, and softly call it "*voluntary* contribution."

We are so apt to be misled by a name, and I much fear that great error has prevailed in consequence of the connexion of the term *voluntary*, with the payment of Sectarian persons. I do not mean to contend for a moment, that a system which recognizes no other payment for its Teachers, but that which is made from the unbiassed deliberate conviction of the contributors, that it is just and right that the Teachers or Preachers should receive pecuniary remuneration for their services, is not to be preferred to system, which will not refuse the assistance of distress-warrants, and warlike weapons to secure its demands; but is the "*voluntary* system," as it is called, deserving this superiority of merit? Are the "*voluntary* contributions" by which the Sectarian Priesthood is supported, the free-will offering of unbiassed and deliberate conviction, or are they not rather by far the greater part, but so much money that perseverance, talent, and priestly ingenuity, wrings from fanaticism, ignorance, and credulity? Would these men, any more than the clergy of the Establishment, preach *without pay?* Does "the love of Christ constrain them," and is "a dispensation of the Gospel committed" unto them, and can each of them in very truth, say with Paul, "Woe is me, if I preach not the Gospel?" If so, tell us the chapter and verse, in which it is plainly and directly enjoined that they shall receive money, "the root of all evil," as their

due and just remuneration, for preaching "the Power of God unto salvation.

Let these *Evangelical* preachers, as they call themselves, tell us of one *Evangelist*, or Apostle of Christ, that ever received a quarterly stipend, or had places built for them, and let out the seats at a certain price per annum, for people to come and hear them once or twice on the first day of the week, state their impressions, and offer their suggestions, upon three or four lines, that had been written in some epistle of some other Apostle, or perhaps out of the writings of the old Jewish Prophets. Show us the chapter and verse in your "ultimate appeal for the truth of every doctrine, and the propriety of every practice," for THIS practice. If any of them have really had a dispensation of the Gospel committed to them, did it come with a command that they should turn from industrious and honest employments, and devote their time solely to the acquisition of worldly knowledge, and acquaintance with the confused, absurd, and contradictory opinions, embodied in the various theological systems of the world, in order to qualify them to communicate to their fellow creatures, what the Holy Spirit of God, if they be really Gospel ministers, has already given, or will give them to communicate? What!—"He who spake, and it was done; who commanded, and it stood fast!" requires that these men should be acquainted with "profane and vain babblings, and oppositions of science, falsely so called?" What! HE who told his disciples "not to think beforehand of what they should say, when brought before Kings and Princes, but that it should be given them in that hour what to say"—what! HE require the servants and messengers that HE sends, to be filled with the wisdom of *this* world, in order that they may be filled themselves, and fill others also, with all wisdom and knowledge of that kingdom, which is "righteousness, and peace, and joy in the Holy Spirit." Is the power of *Christian ministration* a *gift* of God, or something that *may be purchased* of our fel-

low-creatures at schools and universities? Is it *bought* from Heaven that it may be *sold* on earth? Or, does not the command of our Saviour to his disciples continue equally binding upon all who are rightly called to the work of the ministry,—to all who have received this *gift*,—"Freely ye have received, freely give." Is not this preaching for money, the "root of all evil," amongst the different religious communities in our own country? All the other dissensions, are for the most part but branches of that trunk, which springs from this deadly root and source of evil. It infuses amongst the different bodies of teachers and preachers a spirit of avarice, covetousness, pride, luxuriousness; in short, any thing but that love, peace, good-will, and charity, which ought to form the prominent features in a Christian minister. It draws and binds the heart to earth, even while the lips are talking of a treasure in heaven. What occasions the greater part of the feuds and animosities, which at this moment prevail amongst contending political parties? Why, money for the priests. If, however, these men were truly Christian ministers, not seeking each for "the gain from his quarter," how different would things be! Instead of adding to the causes of irritation blowing upon the troubled waters of strife, and feeding the evil and angry passions of man,—how would they be enabled to allay the exciting causes of disturbance amongst their frail and sinful brethren! How would they be enabled to assuage angry feeling, to reconcile contending foes, and strengthen and confirm the bonds of peace and concord! How disinterested would be their counsel! How pure and charitable their motives! How noble and influential their example, "not greedy of filthy lucre," but "in all things showing themselves patterns of good works."

Until, therefore, the corrupting influence of money be withdrawn, and the ministers of the different religious bodies disdain not to "provide things honest, in the sight of all men" for their livelihood, instead of preaching for hire, how can we as rational creatures expect a pure Gospel ministry? One mode of

payment may certainly be less offensive than another, but the character of the principle is not changed by the means that are taken to carry it into effect. I maintain that the principle of *pecuniary* remuneration for those things which appertain exclusively to man's salvation, is an utter absurdity in itself, and at utter variance with the doctrines and practice of Christ, his Disciples, and Apostles. There is no countenance given, expressed, or implied, in that book, which is the Reviewers' "ultimate appeal" for the "propriety of *every practice*," for *this* practice of *paying* the ministers of the Christian religion.

So far, therefore, as the principle of payment is concerned, there is no difference between the Established Church, and the great body of Dissenters; both maintain their RIGHT to the payment, but one says that the right should be enforced by legal means, in cases where it is withheld; and the other, that no legal means ought to be employed for this purpose.

Now, it appears to me a point well worth serious consideration, whether the term "voluntary," as applied to the payment of "Sectarian" ministers, is not a most mischievous illusion, and calculated to uphold priestly power, and pecuniary corruption amongst professing Christians, longer than it would otherwise last. If this payment is contended for as a *right*, why should men be prevented from adopting legal means to secure *this* right more than any other? Nothing, that I can see, but *want of power*. They may talk about the excellency of "voluntary" payment, as long as they like, but whether a man, by artifice, by persuasion, by false representation, by inducing me to believe, that he has a "dispensation of the Gospel committed to him, and that it becomes my duty to pay him, for the good things he is able to communicate by virtue of his high and holy callings"—whether, I say, by such means, fifty pounds are obtained from my credulity, or whether with my eyes open to the flagrant dishonesty of the act, the same sum be forcibly extorted from my pocket, the actual loss in both cases is the same; and he

who resorts to the first process to obtain it, but *dare* not and *cannot* resort to the last, may be more hypocritical, but not less dishonest, than he who does it boldly and openly in the face of all the world. They both seek for money, and both use the means within their power—the same end is obtained by both—one obtains it by *force*, and the other by *stratagem*.—They have a *right* to be paid, or they have *not*. If they have *not*, why *should they* be paid? If no moral or legal right can be established, why introduce what the Apostle calls the "root of all evil," as a remuneration, for the labours of professed ministers of Christ? If, however, they have a moral *right* to *be paid*, then a corresponding *duty* must exist *to pay*. And where the moral right is admitted, and the legal right obtained, there remains but one short step from its recognition, to its enforcement, whenever it meets with opposition; therefore do not, my fellow professing Christian brethren, be deluded by a "flattering title;"—think not that a "*voluntary*" payment, as it is called, changes the nature of a hireling ministry, but rather lament that so specious a disguise should conceal its hideous features, and cause for a while its dark and anti-christian spirit to appear comparatively as "an angel of light." It may sound all very well "voluntary system," but what security can be obtained, what confidence can rational and reflective men possess, *how long* it would continue voluntary, when once *the power* was obtained to make it compulsory?

What guarantee from the practice of this sort of men can be produced, to satisfy us that they would not exert those means the law placed within their power to enforce their disputed rights? Do they not at present exercise a spiritual dominion over their flocks, and mark themselves out as a distinct and holier class? Do they not distinguish themselves by the term, *reverend gentlemen*, and even *reverend doctors?* and yet, do they pretend that the Bible is their "ultimate appeal for the propriety of every practice." In what part of the Bible do we find this practice of calling even the real ministers of the Gospel, doctors

and reverend gentlemen? Who ever heard of *Doctor* Simon Peter, with his "fisher's coat?" This would sound perhaps less "*Evangelical*," than would the *reverend Mister* Judas Iscariot, who "carried the bag." Is it not then extraordinary, that men who appropriate these titles of exclusive sanctity and spiritual superiority to themselves, should, through the accredited organs and supporters of their views, charge the equal, plain, and simple principles recognized by the Society of Friends, with a tendency to engender "*a spirit of pharisaical self estimation, that is far from being in harmony with the lowly mindedness of the Gospel.*" There is no wonder that the different Sectarian writers take advantage of this lamentable defalcation from the primary ground of the Society's testimonies, in one of its acknowledged ministers, to aim a united blow at those testimonies, under the false and malicious charge, "that there is scarcely a doctrine of revelation, which their fundamental principles do not discard or explain away." The Baptist Magazine writer, declares this to be the result of E. Hicks' "ultra mystic theology," and then states that they "can easily prove that the tenets of Elias Hicks are clearly deduced from the fundamental principles of Quakerism." What, I ask, but the most virulent spirit of Sectarianism, the most wanton disregard of truth from men, who write and preach for as much money as people are unwise enough to give them, could such a gross and scandalous injustice be perpetrated upon the "fundamental principles" of the Society of Friends?* But no wonder, I

* [It is to be regretted that the author should express so much concern on account of the Reviewers asserting that they "can easily prove that the tenets of Elias Hicks are *clearly deduced* from the *fundamental principles* of Quakerism," when he has told us, page 18, that he "knows of his opinions only by report; and the Extracts from periodical works." We have no hesitation in affirming that Elias Hicks held the same opinions as our primitive Friends, and we think this must be evident to every intelligent person who is acquainted with their principles and those of Elias Hicks, when the latter shall be freed from the false colouring with which a distorted and fiery zeal has enshrouded them.

If Elias Hicks were now living, he would, doubtless, consider

say, that such malice is displayed and such injustice perpetrated by men, whose "fundamental principles" are no *money*—no *gospel*—no "*outward means*,"—no *salvation*.—No wonder that such join in an unholy league, offensive and defensive, against that gracious proclamation, "Ho every one that thirsteth, come ye to the waters; come, buy wine and milk, without money, and without price! Wherefore spend ye your money for that which is not bread, and your labour for that which satisfieth not?" The fact is, the principle of the Gospel ministry, cuts the money foundation away from under the feet of the hireling, and acknowledges neither the "voluntary" nor the compulsory system;—it admits not "the root of all evil" in the soil—it remains pure and uncontaminated from its poisonous nature—"freely ye have received, freely give," is the behest it follows—it is "the love of Christ which constraineth—the hope of his salvation on "every soul that doeth well," that animates it—pure—holy—disinterested—given of God for his glory and honour—to "call men out of darkness into his marvellous light," and not as a source of *pecuniary* profit and advantage to a select and favoured few. How can these men be so wicked and perverse, as to say that "the avowed and acknowledged principles of Quakerism," (as they term it) are in "*opposition* to the Word of the truth of the Gospel," and endeavour to promote the belief, that Friends' principles have a direct tendency to lead into "the gulf of Hicksism and Deism." How false! how uncharitable! how unchristian! how like the charges of a hireling ministry, and their abettors! From what they tell us of "Hicksism," it appears that the light of fancy, and the wanderings of the imagination, are substituted for "the Light of Christ."* And though

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the *Author of* "*Truth Vindicated*" an able coadjutor in the cause in which he himself was a zealous and devoted laborer.

I. T. H.]

* [If we were to judge of Elias Hicks and his opinions, "from what they tell us of 'Hicksism,'" then indeed we may with propriety, connect them, not only with Deism, but with almost every phantom that the wildest imagination has pictured. But those

Deism is not one uniform thing, still it is generally understood, as excluding wholly and without reserve, all revelation of God to man, any other than that external exhibition presented in the works of Creation, or through the regular and uniform medium of our bodily senses.—Now, the grand principle upon which religion throughout all ages has been based, is that of immediate revelation. It is this principle upon which the Society grounds the whole of its practice —the whole of its doctrines—the whole of its internal discipline—and it is against this principle that the Reviewers rave; and how, but by immediate revelation, can the soul hold communion with God. And how can it know His will concerning it so clearly, so convincingly, so affectingly, as at those favour-

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best acquainted with him during a long life, can testify that he was a practical and sincere Christian—warm in his love to God and man—a friend to the oppressed—a peace-maker, patient under contradiction and suffering, a bright example of humility and of every Christian virtue, not elated in prosperity nor depressed in adversity. Can it be supposed that such a man had "substituted the light of fancy and the wanderings of the imagination for 'the light of Christ?'"

It is strange what inconsistencies people sometimes fall into. The Reviewers have evinced more malice than sound judgment, in connecting "Hicksism," as they term it, with Deism—they are as opposite as light and darkness. The former is charged with believing in revelation to an extreme—the latter denies it altogether.

In reproving some of his brethren, who, in conjunction with the "Evangelical Friends" from England, had attempted important innovations upon the doctrines and testimonies of the Society, E. H. occasionally used strong language, and which was not always sufficiently guarded and explicit; to leave no room for cavelling; and when taken unconnected with the occasion that called it forth, might seem to border on the opposite extreme. This afforded an opportunity, and it was eagerly embraced by his opposers, to misrepresent his meaning. They also often made garbled and unfair quotations from his discourses and writings; and in this way they succeeded, for a while, in producing an impression that he entertained opinions directly opposite to his real sentiments. This disingenuous procedure is not new; it was as successfully practiced by the opposers of George Fox, and many others of our early Friends; and in the present case, as formerly, much time and labor will be required to remove these erroneous impressions. I. T. H.]

ed intervals of abstraction from all sublunary objects, when its only life, its only enjoyment, its only motion is from the sensible and glorious presence of the Lord of life and glory? They talk about the advancement of *Evangelical* views, and *spiritual* religion, and yet deny—strange!—marvellous!—speak in scornful and contemptuous terms of the influence of the Holy Spirit upon the heart—unless, mind—accompanied with the Bible—*then* His power is acknowledged—but take the Bible away, and the Holy Spirit departs also; for it is an "important axiom," say they, "that since the canon of revelation was completed, and miraculous gifts ceased, the Holy Spirit invariably operates upon the human mind and heart, by means of revealed truth," that is the Bible.

One would almost suppose that men could not be serious, but were unwisely indulging in jocularity upon the gravest subjects, to warn others of "impressions,"—"suggestions,"—"setting up of lights,"—"presumption," and "speculation," who have the assurance to put their hands to paper, and put forth to the world, that the Almighty and Omniscient Spirit of God, has only one means, viz., the records of His former revelations, to make himself known to his creature man, and that He invariably operates by these means only, because some learned men have been so wise, so kind, and so condescending, as to make what they formidably call an "important axiom," that "the canon of revelation is completed, and miraculous gifts ceased." Alas! poor deluded and priest-benighted people, to be thus drawn away from "the way, the truth, and the life,"—to be thus wiled away from the "manifestation of the Spirit, which is given to *every* man to *profit* withal,"—to be thus yielding up your own freedom of judgment—your own mental crowns, before conclaves, and synods, and assemblies, and *congregations*, instead of casting them all "at the feet of Jesus"—to place your dependence upon the *saysoes* of mortal and erring men like yourselves, and wind them up into "important axioms," in matters relating to God and your

own souls, instead of "looking to Jesus, who is the *author* and *finisher* of our faith," if our faith be right.

Alas! alas! can these "important axioms" remove from the mind of the guilty sinner the *conscious presence* of an offended Deity, and close the ears of his soul to the audible and terror striking call of "Adam, where art thou?" Or can they deprive the soul of that *immediate revelation of Jesus Christ*, in which is experienced "the unity of the Spirit in the bond of peace?" These writers know that Deists not only deny immediate revelation, not only deny that the Holy Spirit influences the hearts of any in the *present* day, but they contend that He *never has*. They deny the Divinity of our Saviour, speak and write reproachfully of "holy men of old," revile the most inscrutable mysteries of our religion, and scornfully and contemptuously treat of the most amazing miracles of Almighty power. But the principles upon which the Society of Friends were originally based, exalts the name of Jesus above every name under Heaven, and point to him as the *eternal substance of all faith, hope, and salvation.* They bid us acknowledge the unutterable power, wisdom, and goodness of Almighty God in ages past away, as recorded by the pens of Prophets, Evangelists, and Apostles; and they lead us to take a *broad, comprehensive and Scriptural view of the universal love of God in Christ Jesus our Lord*—that "a manifestation of his Spirit is given to *every man* to profit withal," and that He, and *He alone*, "is the true Light, that enlighteneth *every man* that cometh into the world,"—that he hath *showed unto man what is good*, and what he the Lord their God requireth of them, so that "in *every* clime, he that feareth God and doeth righteousness, is *accepted* of him;" but that if he "doeth *not* well, sin lieth at the door"—that "Jesus was given for the propitiation of our sins, and not for *ours* only, but for the sins of *the whole world.*" How then can the Baptist Magazine writer, give himself up so far to the instigations of a false and evil spirit, as to say that there is *scarcely a doctrine of revelation which these*

principles do not discard or explain away. Why it is the very principle of revelation, *past*, *present*, and *to come*, that the Society asserts. The Magazine writers will have *no* revelation, but that which is contained in the *records of the past.* The Friends, who not only acknowledge *the same*, not only pay all just and due veneration to the *past*, as coming from the inexhaustible source of all power and goodness, but are also well assured, that the same Holy and Almighty Spirit *still does* and *will continue* to *manifest* himself in the hearts of the children of men, are nevertheless, charged with Deism, or a total disbelief in the doctrines of revelation, by those, who according to their own confession, are but *partial and conditional* believers themselves. These writers believe that the Almighty *has revealed* himself to man. So do the Society of Friends. *So far* then as to *the fact* of revelation, there is no difference between them. If the principles of Friends went *no farther*, they would be all right enough—quite Orthodox—Presbyterian—Baptistical—Wesleyanical—Evangelical, so called, and the like ;—but the principles of Friends *go farther*—they tell us that the "Word of Faith," which was preached of old, "is nigh thee, even in thy mouth, and in thy heart ;" and they tell us that the law of God is a *spiritual* law, and that it *is written*, and *will* continue *to be* written upon "fleshy tables of the heart,"* as well as it "*was* written also upon tables of stone," and is still recorded on paper with printers' ink. They tell us in

* Judge Meadowbank, in a very recent case, in which he was passing the sentence of the law upon a man, who exhibited, an awful state of guilty hardihood, in the impious expression with which he interrupted the firm minded Judge, in the performance of his painful task, is reported to have made use of these remarkable expressions. "Sir, the Almighty has said in a voice of thunder, thou shalt do no murder. He has written it *upon the heart of every human being*, and the most hardened wretch, that ever lived upon the face of the earth, *knew* when he was embruing his hands in blood, that *he was sinning against the laws of God and man.*" Such at least, if not word for word, is the substance of the Judge's declaration, as reported.—I quote from memory.

the words of old, that the "*words* of Christ, are *Spirit* and *are Life*," and that "*no man* knoweth the Father save the Son, and He to whom the Son will *reveal* Him;"—they tell us that it is only by living and walking by *this* rule, the revelation of Christ or God's Holy Spirit in the heart, that we can be transformed from the enticing, fluctuating, and perishable things of our *earthly* nature, to enjoy the permanent, pure, and holy things of our *heavenly* nature, in the communion of our souls with God the Father of Spirits, "that he would grant us, according to the riches of his glory, to be strengthened with might, by *his Spirit in the inner man*. That Christ might *dwell in our hearts* by faith; that being rooted and grounded in love, we may be able to comprehend *with all Saints* what is the breadth, and length, and depth, and height; and *to know* the love of Christ, which passeth knowledge, that we *might be filled with all the fulness of God*." "For it pleased the Father, that in Him should all fulness dwell."—Col. chap. 1, ver. 19. This then is what the *principles* of Friends lead to—they enjoin obedience to the present *revelation*, and faith in the *future* revelation, as well as in the *past* revelation of God's will, of his "holy law, and of the Gospel of life and salvation through Jesus Christ."

And yet because these principles carry us *beyond* the point at which the principles of the Magazine writers finally rest, we are told they do not go so *far*. Why we are on the same line of road, if I may so speak, but because we do not feel ourselves at liberty to halt at the first stage; because *conditionally* speaking, "we leave the things that are behind, and press forward to those that are before;" we are ungenerously, uncharitably, yes, I fear, maliciously ranked in *principle* with those who refuse to set a single foot upon the road at all—in other words, we whose principles inculcate a humble faith in *immediate* revelation, are charged by the believers in *mediate* revelation with holding the same principles as those who deny *all* revelation both *mediate* and *im*mediate.

Such is the state of dismal confusion, irrationality,

and contradictions, into which sectarian and party feelings will lead their unhappy victims. He who believes that the Almighty *has* revealed himself, whose faith in revelation has reference *only* to the *past*, takes a *modern* Evangelical view of the nature of the connexion between man and the Deity: but he who believing *this*, believes *also* that "that which may be known of God is manifest in them, for God hath showed it unto them,"—who believes that "the Spirit of Truth will *teach us all things*," and that "He will be with his disciples *unto the end of the world*;"—he who to his belief in the *past* revelation of the Almighty, adds his fervent and humble belief in his *continued* revelation is represented as an *unbeliever* in revelation *altogether*. Monstrous perversion of truth! See what preposterous assertions such misguided men are led on to make, with all the dogmatism with which they thrust upon us their "*important axioms*." The Baptist writer says, "But the veneration of men for the authority of Scripture *decreases* in *exact proportion* to their zeal for immediate revelation." Does it indeed? And is this an "important axiom too? Because if this be true, then all *Deists* and *Atheists* would have the *greatest* "veneration for the authority of Scripture; for not only have they *no zeal* for immediate revelation, but they disbelieve and deny revelation in toto. The veneration of Scripture authority is, by this writer, tested by the faith in immediate revelation. If his faith be perfect—if he fully believe in the doctrine of immediate revelation, "he is entitled to disregard the authority of Scripture;" mind—this is the rule of "exact proportion," by which his veneration for the authority of Scripture," is to be ascertained. The man, therefore, according to the "important axiom" of this writer, who believes in the *past*, *present*, and *continued* revelation of the Almighty, has *no* veneration for the authority of Scripture. He who believes in the immediate revelation to the "holy men of old" *before* Christ, *and* to the Apostles and Disciples *after* Christ, has *some* "veneration for the authority of Scripture."

The *Jews*, who believe in the immediate revelation, "to holy men of old" *before* Christ, but *not* to the Disciples and Apostles *after* Christ, have *more* "veneration for the authority of Scripture." Deists and Atheists, who neither believe in immediate revelation, *before* or *after* Christ, have the *most* "veneration for the authority of Scripture." This is the result of this "important axiom" of the Magazine writer, "that the *veneration* of men for the authority of *Scripture decreases* in *exact proportion* to their zeal for immediate revelation." Now, do let me entreat these writers, to endeavour to free themselves, if possible, from the trammels of educational bias, and the sway of *pecuniary* interest, which, more or less, holds in a state of abject subserviency, all those who preach and write for pay; let me entreat them to bear this cross if they can, against perhaps the combined forces of prejudice and self-interest, and then give me their sincere and conscientious opinion, whether it be reasonable, that he who is a sincere believer in the never ceasing operation of God's Holy Spirit in the hearts of his creatures, is likely to hold in *less* esteem the records of the influences and revelations of that Holy Spirit in times gone by, than he who contemns and spurns the belief *in toto*, and *denies* that there "*is* a Spirit in man, and that the inspiration of the Almighty giveth them understanding?"

This writer interrogates,—"Is it unusual in that (the Friends') Society, to speak of the Scriptures in terms of disparagement, compared with the teaching of the Spirit and immediate revelation?" I reply that the principles of the Society, not only discountenance any disparaging terms, as applied to the Scripture, but teach us to hold them in that respect and veneration which is due to all that proceeds from the same Almighty and everlasting source of goodness—it is false and malicious in the extreme,—it is *evident* that it *is*, from the knowledge that the writer displays, and the unworthy ingenuity he employs in exhibiting the principles of the Society, through the false medium and artful disguises of a false and despicable logic;—it is false, I say, and malicious in the

extreme, to state such to be the practice educible from the principles of the Society.*

But I am persuaded that sensible, and intelligent, rational, and conscientious men, will not allow their minds to be possessed of such false notions respecting the *real principles* of Friends, from the distorted, the shockingly distorted and mutilated features, which these theological and self-constituted *Evangelical* limners, have chosen wherewithal to display as a true and faithful "portraiture of Quakerism."† The principles of the Society of Friends lead us to believe that "all Scripture ‡ is given," and ever *was* given, and ever *will be* given "by inspiration of God," and is profitable for the purposes to which the Apostle has declared it to be. The principles of the Society teach us to look upon the Holy Scriptures, as one of the good and precious gifts of Divine goodness—a good and, to its end, "a perfect gift, which hath come down from above, from the Father of lights." The principles of the Society engender *this* belief with regard to the nature and authority of Holy Scriptures; how can they lead us to speak in terms of disparagement of them? How far removed from truth and Christian charity, how repugnant to common sense, and how utterly at variance with common honesty of intention, and propriety of language, to attempt assimulation of these principles with those of Deism, and to openly assert that we *disparage this* gift of the Almighty because we value the "*inestimable* gift of his grace and Holy Spirit, through Christ Jesus, our Lord, more highly. If a *right* esteem be set upon a gift of lesser value, can I be said to disparage *it*, by esteeming *more* highly, a gift of

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* See Note, p 17.

† A work written by Clarkson, an intelligent minister of the Church of England, entitled "A Portraiture of Quakerism," which ought to make the class of these *Evangelical* aspirants for the "blushing honours" of the Universities, tingle for shame at the recklessness of their Sectarian and exclusive bigotry.

‡ Of course the sense is limited in this expression to all *Holy* Scripture—because Scripture in its simple and literal meaning is significant of *bare writing* only.

greater value; or do I not rather show myself to be insensible to their *comparative* value by esteeming both *alike*, or by giving to the *lesser gift* the *precedence* in my affections? Must I of necessity speak in disparagement of the various physical, intellectual, and spiritual gifts, that a beneficent Creator, amidst all the stormy and adverse circumstances of life, coupled with my sins and unfaithfulness, has been pleased to bestow upon me, because I prize and am thankful above them all, for the gift of eternal life, which he hath promised "to all those who love the appearing of our Lord Jesus Christ?"

As an instance of the "terms of disparagement" in which the Scriptures are spoken of, this writer says, that "Barclay affirms, that the *Scriptures being outwardly written*, are the law which brings *condemnation* and *kills;* but that the *gospel* is the *inward* spiritual law which *gives life.*" My limits prevent, at this time, my saying much upon this point, but can this quotation from Barclay be fairly and truly said to be in any way disparaging to the Scriptures? How much difference is there pray between what Barclay says, and what Paul says?—Paul says "the *letter killeth*, but the *Spirit giveth life;*" and, "because the *law* worketh *wrath:* for where *no law* is, there is *no transgression.*"—"Moreover the law entered that *sin* might abound." "There is now, therefore, *no condemnation* to them which are in Christ Jesus, who walk not after the flesh but after the Spirit: for the *law of the Spirit of life in Christ Jesus*, hath made me free from *the law of sin and death;* for what the *law* could *not do*, in that it was *weak* through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the *righteousness* of the law might be *fulfilled in* us, who walk *not* after the flesh, but after *the Spirit.*"

Now, what is the sum and substance of these quotations from the Apostle, with many more passages that can be adduced from the same inspired writer, but a statement of the *same* principles as those contained in the quotation from Barclay. Will the Re-

viewer deny that the Scriptures are "outwardly written?" Will he not make a distinction between the *writing* and the *thing written of*—between the mere *external text*, and *that* which the text *treats about?* Will he not, even though to the contradiction of himself at other times, join his brother Reviewer and Isaac Crewdson, and say in effect, if not in words, that the Scripture is but a "dead letter," without "the power of the Holy Spirit?" And does not he know that *that* power can even give "dry bones" life, and even "of the stones, raise up children unto Abraham?" And does not *this law* bring *wrath* and *condemnation?* but does not *salvation* come through Jesus Christ? Does not even the *law* of human society in some cases bring death to the transgressor? and when the law *thus brings condemnation* is it not the *royal prerogative of mercy* alone that can *set free* from it? Is not this the power of *human* law, viz.—*condemnation*, be it little or be it much? And is not such the power of the law of which the Apostle speaks? Doth he not say that it "worketh *wrath*? Doth he not say the law which brings *no* condemnation, as contra-distinguished against that which does, is the law of *the Spirit of life* in Christ Jesus? Does he not say that the law which *brings* condemnation could not set him free? Doth he not give us to understand that the law which brings condemnation *requires a righteousness*, or an *obedience*, which it has not the power to enforce? Doth he not plainly draw a distinction between the dead letter of the law itself, the righteousness it requires, and the power of the law-*giver*? Doth he not clearly draw this distinction, when he saith, "for what the *law* could not do, in that it was *weak* through *the flesh*, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the *righteousness* of the law might be fulfilled in us who walk not after the flesh, but after *the Spirit?*

So much for speaking in terms of disparagement of the Scripture. I must, however, just venture another observation or two. Pray what *is* law in re-

ference to *human* power and society, both civilized and barbarous? Is it not a regulation or rule, or the regulations and rules, proceeding from the condensed will of society, in reference to mutual action? It is either statute or common law, or both—that is, either written or traditional and understood, or both. It is the consent of this condensed will of society, brought into practical operation, which de-jure and de-facto *is* the law.

Now let me ask whether *the* law is not a *distinct* and *separate* thing from the *book* or *characters* which only inform us *what the law is?* Has the *law*, or the *book* which tells us what it is, the power of enforcing obedience to its commands, or setting us free from the condemnation which it brings? Is it not the law which brings disobedience, for is it not clear that where there is no law to *obey*, there can be none to disobey? If the law, therefore, by virtue of its own power, is incapable of producing *obedience*, if it requires the active operation of the *executive* to that end, what in fact is the law *itself* but "a dead letter?"

Now is it speaking in terms of *disparagement* of this law,—does it amount to saying that no law has ever been given—does it "discard or explain away" every law that has been given, because I deny to *the law itself*, or *the book* which contains it, the power *to enforce* its own enactments? Does not, I ask, this *power* reside *there* from whence the *law proceeded?* Do I deride the law, or derogate from its authority and the obedience which it enjoins in speaking the *truth* respecting it? In saying the mere parchment, or paper, or writing, or book, is not the law, and that the *law itself* is a dead letter, which can neither give the *will* to obey, nor the obedience to *fulfil?* Are they who thus say what the law *is*, to be charged from this circumstance alone, as violators, despisers, and revilers of the law? Oh! no, you surely would not say so. And is not all that I have here said in reference to human law, applicable, humanly speaking, according to the doctrine of the Apostle, to that "law, which worketh wrath?" Doth he not say that "what the law could *not* do, the law of the *Spirit of life* in Christ Jesus *could?*"

From this *disparaging* sentence of Barclay, they proceed to another, which they designate "a grand axiom, which is in the mouth of all orthodox Friends;" of which they proceed to make very short work, although they admit a *possibility* of there being some vanity in the thought, that their *remark* thereupon is "worthy the attention of Friends," because, if they "are *correct*," they say, "the main pillar of Quakerism is overthrown, and the edifice must, as in that case it would deserve to, fall." However, if mistaken in their view of the subject, they express that they "should be happy in being put right." Well, if they are really disposed to be made happy, I will endeavour, so far as this will do it, to make them so. The *axiom*, then, which they say, "would seem all very plain; but it is very fallacious," is this—"The author is greater than his work; the Spirit which gave the Scriptures, is greater than the Scriptures which he gave: therefore the Spirit, and not the Scriptures, is the first and chief foundation of truth, ground of faith, and rule of conduct." Now, you say "this would *seem* all *very* plain." And why, I ask, *is* it *not* as plain as it would seem to be? Because, you say, "it is *very* fallacious." And *how* do you *prove it* to be "very fallacious?" By showing that the author is *not* greater than his work? By showing that "the Spirit which gave the Scriptures," is *not* "greater than the Scriptures which he gave?" And that therefore the *Scriptures*, the gift of the Spirit, being greater *than* the Spirit from whom they came, are the *first* and *chief* foundation of truth, *ground* of faith, and *rule* of conduct? No—you have not had the rashness to assert it, nor the *madness* to *attempt* to *prove* it. Yet this *must* be done before that "grand axiom," as yourselves are pleased to call it, can with any show of reason, truth, and justice, be said to "*very* fallacious." The author must be either *inferior*, or *equal to*, or *greater* than his work. The Spirit must be either inferior, or equal to, or greater than the Scriptures. If the Spirit be, therefore, neither the inferior, nor the equal of the Scriptures, He must be the *superior*; consequently, it is not "*very* fallacious," but *very*

true, to say that He *is* superior; which renders that "grand axiom," as they are pleased to term it, not in "fancy" and "notion," but in very truth and fact, "as stable as the pillars of creation, and as clear as the light of Heaven." Well, these very expert and skilful logicians, after considerately sparing themselves and their readers the trouble of *proving* this "grand axiom" fallacious, by cutting the matter short, in *saying* that it *is* so, assert that Friends, when "pleading for immediate revelation, as the surest foundation of all Christian faith, and the principal rule of Christian conduct, are not placing the author above his work, but one work of the author above another of the works of the same author." Now, if *this* be true, if the Friends when asserting the superiority of the Spirit itself, above any thing that has ever been done, or said, under his guidance or command, are *not* asserting the superiority of the Spirit, but merely "placing one work of the author above another work of the same author;" the *fact* of the Spirit's *superiority*, would nevertheless remain the *same*. The grounds of the "grand axiom" remain still untouched, "the foundation standeth sure." Their placing one work of the author, above another work of the same author, the comparative value the works bear to each other, has nothing to do with the comparative value they bear to the author. Although the value of both works may be equal, as to each other, that is no proof that the author is not superior to both. And I am surprised that any writer for a professedly religious publication, should attempt to hide the simplicity of truth by such an unworthy, jesuitical, and subtle web of sophistry. As I have in a preceding chapter shown that some *gifts* are superior to others, I shall take no farther notice upon this point here, than by just observing, that the material as well as spiritual works of the Almighty, *are* placed *one* above *another*, according to the order which His own infinite Wisdom has established, and that "there is *one* glory of the *sun*, and *another* glory of the *moon*, and *another* of the *stars*, for one star *differeth* from another star *in glory*."

These writer ssometimes talk of Friends being mis-

led by certain terms; now the Baptist writer uses a term, which I think highly conducive to the same end. He calls the Bible the *inspired* volume, and says in substance, "that Friends, (admitting for argument sake, what we do not believe to be the fact,) are placing the *private* and *personal* revelations of the Spirit to them, *above* the "*inspired* volume." Now, they must know that it was the original *writers* of the volume that were inspired, and *not* the *volume* itself. They know very well that the original manuscripts are now no longer in existence, and that the *volume* in its present state, is but the *printing* of men, out of translations of copies of original copies, &c. &c., who do not pretend to any inspiration at all in the matter, but who print it and sell it for so much money. To call therefore the *volume* inspired, when we know that it is but so much ink and paper, is little short of the idolatry of those, who honour with high and holy titles the mere graven images of our Saviour and the Virgin Mary. What they call the *inspired* volume, is, after all the high appellations bestowed upon it, nothing more than a volume containing the records of what has been committed to writing by "*holy men*," who *have been inspired;* and a cause of great thankfulness it is, to "the Giver of every good and perfect gift," that so much of these writings has been preserved.

Even amongst the highly favoured men and women, therein spoken of, there were different degrees of light imparted, and things of higher importance revealed to some, than there were to others; and we find one Apostle who, lest by reason of the abundance of his revelations, he should be exalted above measure, had the messenger of Satan "a thorn in the flesh, sent to buffet him." Now, the principles of Friends lead us to believe that "all the ways of the Most High are equal,"—that He is a God of order and not of confusion, that the Spirits of the Prophets are subject to the Prophets,"—that "He is the same to-day, yesterday, and for ever,"—that the unchangeable truth is alone communicated in all the different appearances in which it has pleased his inscrutable

Wisdom to reveal himself in the hearts of his creatures, and that therefore He will not contradict in one revelation, what has been communicated in another. Although the Bible therefore contained word for word, without the alteration of a single syllable, which it does not, the exact words, and those only which the *inspired penmen* used themselves, in their own original manuscripts, yet knowing as we do, that these records of inspiration *have been*, and *are* translated and printed, and circulated about, by those who do not profess themselves inspired to that end, who do not in fact profess to approach nearer to inspiration, than seventeen or eighteen hundred years ago; just to the last word of the last chapter of—what is more than all the learned world in full powers of convocation can tell,—the *last* revelation of John; although, I say, the Scriptures answered word for word to the original manuscripts, as they came forth fresh from the hands of the inspired penmen themselves; yet considering the nature of that care to which they have been committed, left to the ordinary means and channels of human power and exertions to translate, print, and circulate, bought and sold for money, which "the true knowledge of God, of his holy law, and of the Gospel of life and salvation through Jesus Christ," never *was*, and never *can* be; when, I say, all these things are considered, I cannot really see how any rational conviction could exist in the mind of any, who are willing to hear a "reason for the hope that is in other men, that it is a "consequent disparagement of the living oracles of God," *to prefer* as "the first chief foundation of truth, ground of faith, and rule of conduct," the immediate and direct influence of God's Holy Spirit upon *my own heart*, to the *records* of that influence and revelation upon the hearts *of others*,—records too which have been in the custody and at the disposal of men, who deny now that very immediate revelation, upon which alone the *authority* of those very records is said by *themselves* to be based. But, say they, "it is not *the Spirit* which you (the Friends) have, but, *at best*, a revelation *from* the Spirit." If we have

not the Spirit, we are none of Christ's. What says the Apostle Paul? "If any man have not the Spirit of Christ, he is none of his." And "What know ye not that Christ *is in* you, *unless* ye *be reprobates?*" If, therefore, these men reason from themselves to others, how lamentably blind must be their condition! May He who is "the light of the World," be pleased in the renewed visitations of his love, to apply "the spittle and the clay" to their benighted understandings!

I cannot well help bestowing a few more observations that I had lately intended, upon the article from the Baptist Magazine, because it is characterised by a spirit of mis-representation, as wilful, I fear, as it is unjust; and because the specious jesuitry in which its malice and falsehood lie concealed, may lead the simple and unwary astray. In support of a charge of inconsistency ironically preferred against Dr. Hancock, the author of the Defence, they make the following quotation from his works, viz:—"I consider," says Dr. H. in his Defence "every opinion which has not their (the Scriptures) support must fall to the ground;" but in page 8, he says, "if nothing of divine influence, in the days of Fox and Penn—nothing, I say, but the light and knowledge of Scripture, had operated on the minds of men, then, I believe, *our religious society would never have had existence*; for they were taught immediately *by* Christ, and they directed all *to* Christ." After this quotation come the following sapient remarks of the Baptist Magazine writers: "Every opinion not *supported* by Scripture must fall to the ground: then Quakerism *must necessarily* sink; for according to the Doctor's own showing, *that system* owes its very *existence*, *not* to the *Scriptures*, but to something else—to immediate revelation."

And is this the "*clearness* and *consistency*" of a Magazine writer? Expert logician! *dost* thou not, or *wilt* thou not perceive the difference between a *principal* and an *ally*,—between receiving *support* from the *one* and deriving *existence* from the *other?* Doctor Hancock *does not* say that "every opinion

not owing *its existence* to the Scriptures must fall to the ground: but that he considers every opinion which has not their *support* must fall to the ground." Doctor Hancock, I apprehend, considers the *existence* of the Society, and the *existence* of the Scriptures, both originated from the source of divine influence, and therefore the *one* to be necessarily *supported* by the other; and that the Society are no more immediately indebted to the Scriptures for their existence, than the Scriptures are indebted to the Society for their existence. The Magazine writer makes collateral assistance, synonymous with the source of existence and the obligations it creates, and he represents, or rather *mis*-represents the Doctor as doing the same; and then, from these artfully disguised false premises, he deduces a palpably false conclusion. Again he quotes Doctor Hancock, thus: "In page 22, he (Dr. H.) says, '*neither the opinion of Robert Barclay, nor that of any other man, would weigh with me*, if I did not consider that it was founded on a correct and enlarged view of Scripture doctrine:'" "very good, but then, in the very next sentence, he (the Doctor) adds, 'I quote the Apology of Robert Barclay, concluding, that one who is now a *minister* (Mr. Crewdson, *in outward fellowship in the same Society with myself can hardly be supposed* TO HAVE THROWN OFF THE AUTHORITY OF A WORK *so justly esteemed as it is amongst us*, for this would imply, that his departure from the ground of our testimonies, was greater than I am yet willing to believe it to be.'" Upon which the Reviewer remarks, "the opinion of Barclay *has no weight:* yet no man in the Society of Friends *can be supposed to have thrown off the authority of Barclay's Apology!*"—This is a gross mis-representation of the quotation they have made from Doctor Hancock's "Defence." Dr. Hancock does not say that "the opinion of Barclay *has no weight*"—but that it *would not* weigh with him,—"*if*"—says he "I did not consider that it was founded on a correct and enlarged view of Scripture doctrine." The Reviewers actually *quote* the Doctor as writing *conditionally*, and then *argue*

upon it, as though he had written *un*conditionally. If this is not something *more* than unfair, I should like to hear from the Magazine writer what *can* be. Dr. Hancock *does* consider the opinion of Robert Barclay, *to have weight*, and he considers so, because that opinion "is founded on a correct and enlarged view of Scripture doctrine." Is it then *inconsistency*, for Dr. Hancock to quote Robert Barclay, in support of his views, and tender them to the calm and dispassionate consideration of "one who is now a *minister in outward fellowship*," in the same Society with himself, upon the supposition that *such* an individual could not have "THROWN OFF THE AUTHORITY" (mind a *conditional* authority is *implied*, although not *expressed* in *this* place,) "OF A WORK *so justly esteemed as it is amongst us?*" Which is greater, let me ask—which more obvious, the *inconsistency* of the Doctor, or the *insincerity* of the Baptist Magazine writer? and let me here inform the latter in answer to a query of his in a preceding page, that the *authority* of Robert Barclay, and Paul, or any one else, or "even an angel from Heaven," according to the *principles* of the Society, could not subvert the truth of the everlasting Gospel of our Lord and Saviour Jesus Christ. But those *principles* do not allow us to join Paul and Jesus as testimonies of equal power, as does the Baptist Magazine writer, since Paul, and all the Apostles and Prophets that ever lived, where but the offspring of Adam, made of flesh and blood the same as ourselves, and were but *instruments* "to testify the Gospel of the grace of God." Whereas, Jesus is his own witness, being "the incorruptible Word of God."—"born not of blood, nor of the will of flesh, nor of the will of man, but of the will of God." The authority of Barclay, therefore, does not rest *exclusively* upon Paul, or any other good man, or Prophet, or Apostle; but the authority of Paul and Barclay, and every other man past, present, or to come, must rest upon Christ Jesus, the rock of ages, "for other foundation can no man lay."

I shall now dismiss this wiley and disingenuous writer by denying that' '*a bitter spirit of intolerance*

and persecution," has been raised against I. Crewdson, by the Society of Friends—"the peaceable, the non-resisting Friends," as the writer sneeringly observes. The relative situation of the two parties—the Society and the individual—the power of the one to inflict, and the power of the other to repel persecution, forbid it, even did the evil Spirit preside over their wishes in this respect. Isaac Crewdson is, I believe, a rich and independent man, according to the common acceptation of these terms—the Society has *no power*, even had it the desire to lessen any of the advantages that these may yield—they can deprive him of no pecuniary emolument—they can exercise no power over his mind, body, or estate, so as to prevent the free and legitimate disposition of either. The utmost that the discipline of the Society *could* effect, or according to Christian charity *should* effect, in the case of I. C., or any one else similarly situated, is to disown the ministry and fellowship of one, who, in his character of minister, publicly propounds doctrines at variance, with the fundamental principles of the Society; which disownment would and ought to be accompanied with fervent and heart-felt expressions of regret for the error into which such an individual had fallen, and a sincere and affectionate desire for his re-instatement in the doctrine of truth, and the fellowship of the Gospel, in the "unity of the Spirit, and the bond of peace." This is *all* the Society, I feel convinced, *would* do in a case of this nature—it is *all* that its principles call for and enjoin. Now, then, can this writer so falsely charge the Society of Friends, with "a bitter spirit of intolerance and persecution," in this particular instance? Suppose a person in the capacity of a Baptist parson, was from his pulpit, or in a book, to promulgate views opposed to the practices of dipping people, would the writer call it a "*bitter* spirit of intolerance and persecution," if the Baptist Society were to disown his views, and take measures to prevent him giving publicity to them in their meetings, in the capacity of an acknowledged and authorised minister? Would this writer *then* exclaim upon

such steps being taken, "alas for poor human nature! whatever else may change, this is always the same—the same, whether under a Bishop's mitre, or a Quaker's broad brim," or—a Baptist's dipping tub?

I am now about to finish with the Magazines, for I have no more room to notice their many false representations, which I otherwise should like to do; but before I finally quit them, I must deny that either the *principles* of the Society, or its consistent members, ever sanctioned the extravagancies imputed to them by one *Professor* Vaughan, from whose work a long quotation is made, by the writer in the "Scottish Congregational Magazine," as a "brief outline of the *distinguishing* features of the system;" and yet, after having made this quotation, the writer says, "Mr. Vaughan, after alluding to some other cases, *very properly remarks*, 'These examples, however, *should not* be taken as *specimens* of QUAKERISM, *even* in its *earlier* stages.'" Then of what *are* they specimens, pray? This is the "Scottish Congregational" mode of giving the "*distinguishing* features of a system." But, by the way, I will just ask the writer in relation to one of the specimens—the female and the trencher, which the *Professor* speaks of,—did not the event *verify* the prediction? And with reference to *another* specimen of the *Professor's*—the man who removed his cap from his head, tore it into several parts—and cried out to Cromwell—"So shall thy government be torn from thee and thine house"—was it not unto him even *as it was spoken?*"

I have now answered most of the false statements and mis-representations which it has pleased the reviewers, to heap on the Society of Friends; as well as endeavoured to place before the public view, the simplicity and scriptural character of that great and fundamental principle of Christian truth, which forms the foundation upon which the Society was originally based, and which will remain, when all human societies shall have ceased to exist, and when heaven and earth themselves shall have passed away—even the direct and immediate influence of God's Holy Spirit.

If these Reviewers have thus, without any special

exciting cause, been led on to this unbecoming attack, I expect nothing but a renewal of the same at their hands. But this I know, that he who

> "From seeming evil still educeth good,
> And better thence again, and better still,
> In infinite progression,"

can make even the rage and malice of Satan redound to his glory and honour. My mind is easy, in that I have performed a duty, which has been required of me; and though I cannot expect from men, who get a living by writing and preaching up a certain set of dogmas, an honest and candid acknowledgement of that truth, the practical adoption of which would forbid them to take another farthing, during the remainder of their lives, for their stock in trade of opinions, "impressions," and "suggestions," under the fallacious plea of preaching the Gospel, yet "whether they will hear, or whether they will forbear," the day is fast approaching when the people will no longer "give their *money* for that which is *not bread*, and their *labour* for that which *satisfieth not?*"

And now, let me address, under the influence of the most affectionate feelings of regard, and deep solicitude, a few words to you the professed followers and lovers of those principles, which regulated the lives, animated the hopes, and soothed the afflictions of those excellent men, who from the chaotic mass of priestcraft, infidelity, and fanaticism, in which the human mind had more or less been enveloped during the darkness of centuries, were enabled, through the everlasting arm of Divine love and power, to shew again, "the good old way," to draw men's minds from a dependence upon man "whose breath is in his nostrils," and direct them to "the Alpha and Omega, the first and the last," to "Christ *within*, the hope of glory," and "the Light of the world."

Reason, my fellow professing Christians, is no less upon your side *than truth;* for, whilst in the way of salvation, all power but "the power of God," immediate, or by duly authorised Ambassadors, is excluded or disowned, and the various faculties of the mind and senses of the body, are left unfettered by

the chains, which superstition and tyranny, have forged for their victims, and at perfect liberty to "use this world as *not abusing* it, knowing that the fashion of it soon passeth away;"—whilst these principles lead to the conviction, that no grasp of mind can reach,—no powers of intellect can attain unto the faintest glimmering of knowledge of the spiritual "kingdom of God, which cometh not by observation," any more than can the mere powers of sense, comprehend even the elements of intellectual life and action—whilst these principles hold the highest "wisdom of *this* world," *as* nothing in reference to the next,—whilst they bring the conviction, that "life and immortality are brought to light by the Gospel," the "power of God" alone, in the hearts of all, be they Jew or Gentile,—bond or free,—saint,—sage or savage;—whilst our principles teach us this, they also erect an inseparable barrier, between the holy truth itself, and the disguises and pretensions of priestcraft *and* fanaticism, and all those numerous imitation "lights," "impressions," and "suggestions which most comport, with the particular bent of mind," of any man, or body of men, whatever power or authority they may arrogantly assume.—Therefore, if ye "stand fast in the liberty, with which Christ hath made you free," then shall ye be free indeed. That such may be your happy experience, and that all "who name the name of Jesus, may depart from iniquity," is no less the fervent desire of my heart, than it is the unshaken conviction of my mind, that this can only be done by a faithful obedience to that "light within," and "manifestation of his blessed Spirit, which is given to every man to *profit* withal."

That obedience has not kept pace with knowledge, is too obvious, from the sad falling away—from the waste and desolation, the *spiritual* declension—the dead formality—and the despicable love of riches, which hath led into "temptation, and a snare;" but, alas! too, too many of those, who tacitly or openly acknowledge the same principles as those good and excellent men, who, in times of great trouble and

distress, were in many instances cheerfully induced, to give up all, and follow Christ. Whilst, therefore, I thus contend for the principles of Friends, as for the simple, genuine, unadorned principles of Christianity, I cannot speak "smooth things," unto all those who *have*, or *do* profess them.

I cannot, like most of the Reviewers, flatter the *people*, and revile the *principles;* but my testimony to them is, "repair the breaches, build the waste places," lest the language go forth against you, as against a people of old, "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is *taught by the precepts of men;* therefore, behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Consider, my fellow professing Christians, with reverent thankfulness, the power, the love, and mercy, which through the midst of intense sufferings, were showered upon the minds of the firm but humble minded men, to whom was given the contemptuous nickname of Quakers, and, who in truth, "worked out their salvation with fear and trembling." What could have instructed them but Divine Wisdom? What could have upheld them but Divine Power? What could have sustained and consoled them, but Divine Love and Mercy? "But Jeshurun has waxed fat and kicked; thou art grown fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his Salvation."

THE END.

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